

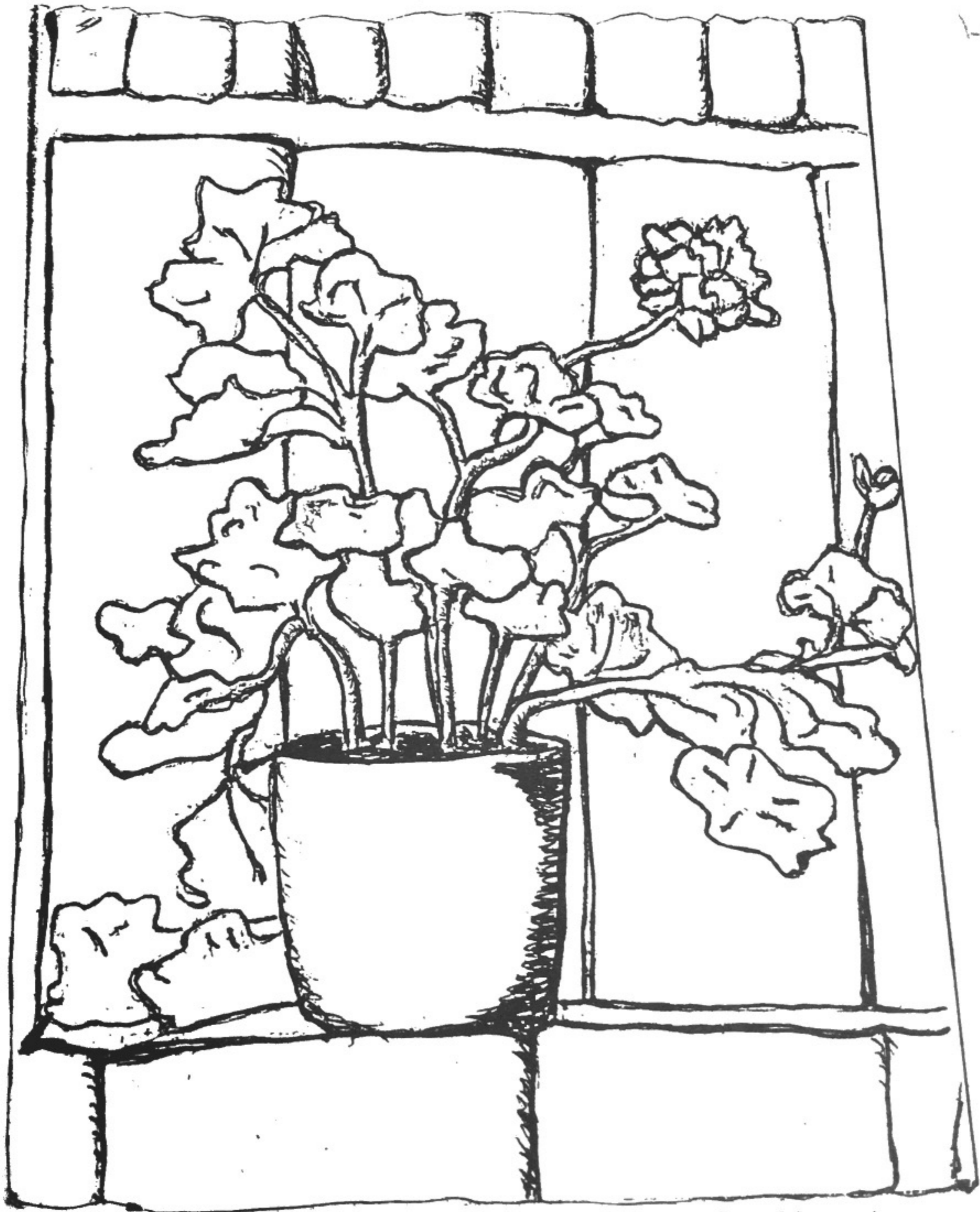
MAIZE

A LESBIAN COUNTRY MAGAZINE

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dup.

FALL 1998

P10
Sept 1998
Linda to



Jean Mountaingrove

MAIZE IS BY AND FOR LESBIANS

MAIZE invites Lesbians to contribute articles, interviews, letters, comments, news of Lesbians on the land. Cassette taped interviews, discussions, articles, are accepted for transcription. (Please limit to 30 minutes tape-time; this is more than three MAIZE pages.) Editing on any piece will be done only in cooperation with the author. MAIZE invites Lesbians to contribute photos and illustrations. Photos may be black and white or color. Photos with good contrast print best. Illustrations need to be black pen on white paper. If you wish to have your work returned, please enclose a stamped, self-addressed envelope. Please note if the work you send has been submitted or printed elsewhere. Please include a biographical note.

Regular features include: "ON THE LAND" (news from Lesbian lands), "Lez Try This..." (handy tips for country life), DYKE WELL-BEING: (stories of self-healing; what works), "LAND LESY" (Lesbian Economic System, listings of offerings and requests), "Country Connections" (listing of Dyke lands), Letters to the editor may be published in full or in part, unless specified "not for publication." Names will be used unless you request your name to be withheld, as well as state of residence.

The contents of MAIZE do not necessarily reflect the viewpoint of the editor. Discussion is encouraged. Editor: Sustana, Spinsterhaven, Arkansas.

MAIZE will run free announcements of particular interest to country Lesbians, and free classified ads by Lesbians especially for country Lesbians.

Display ads: \$10 for 4½ X 3½ inches.

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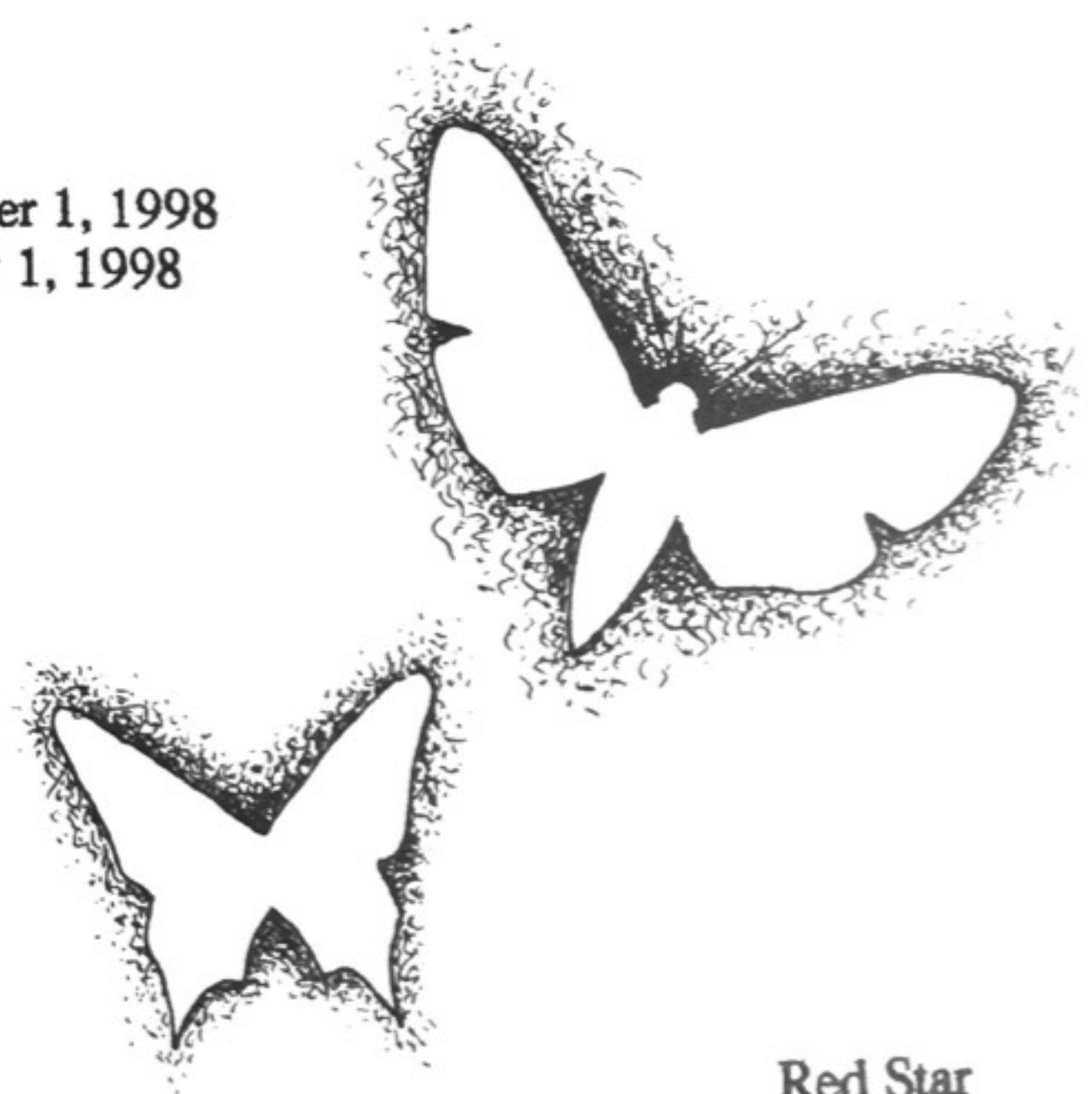
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Red Star

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Kitt Redwing

ON THE LAND

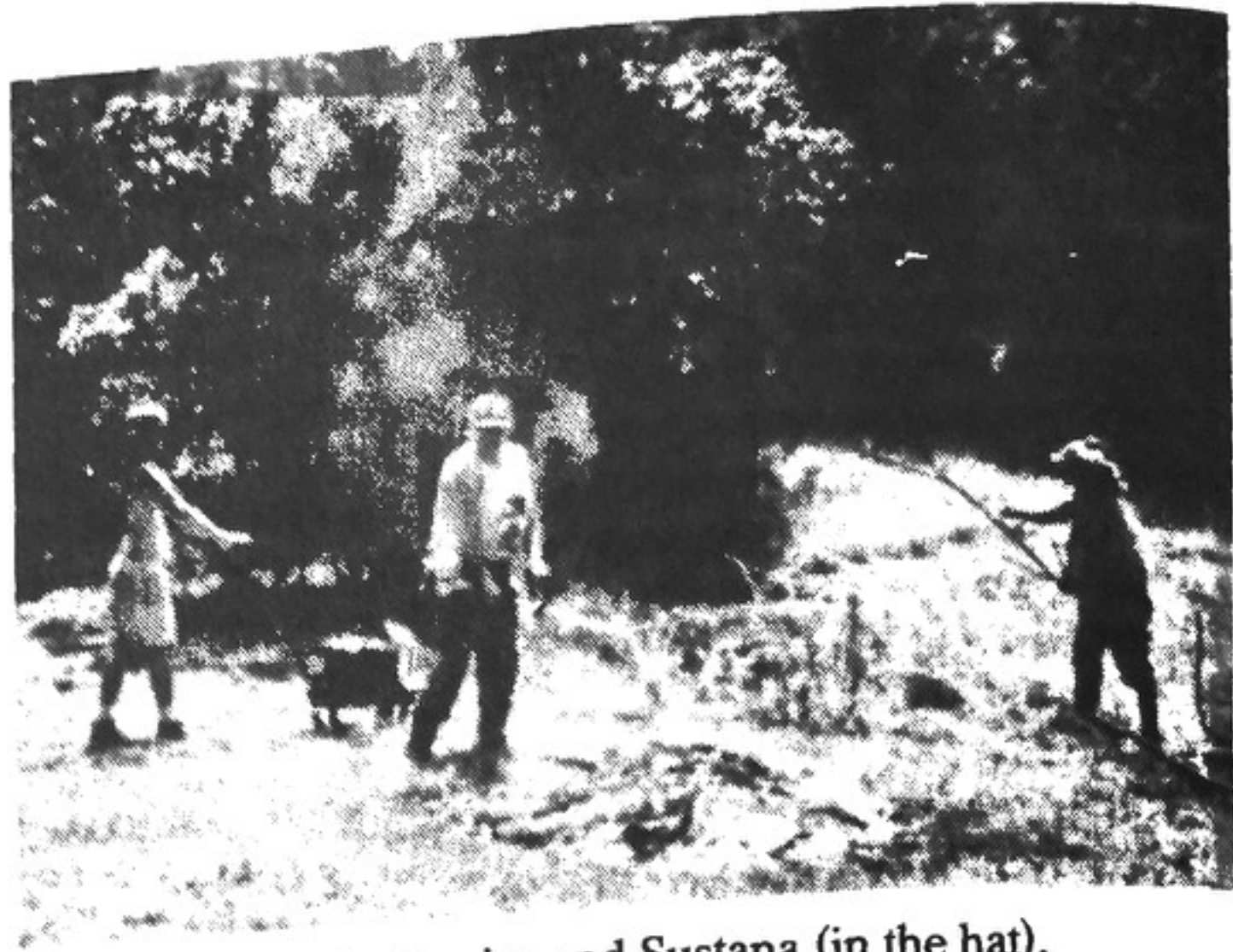
The Perfect Work-Day

Sustana, Spinsterhaven, Arkansas

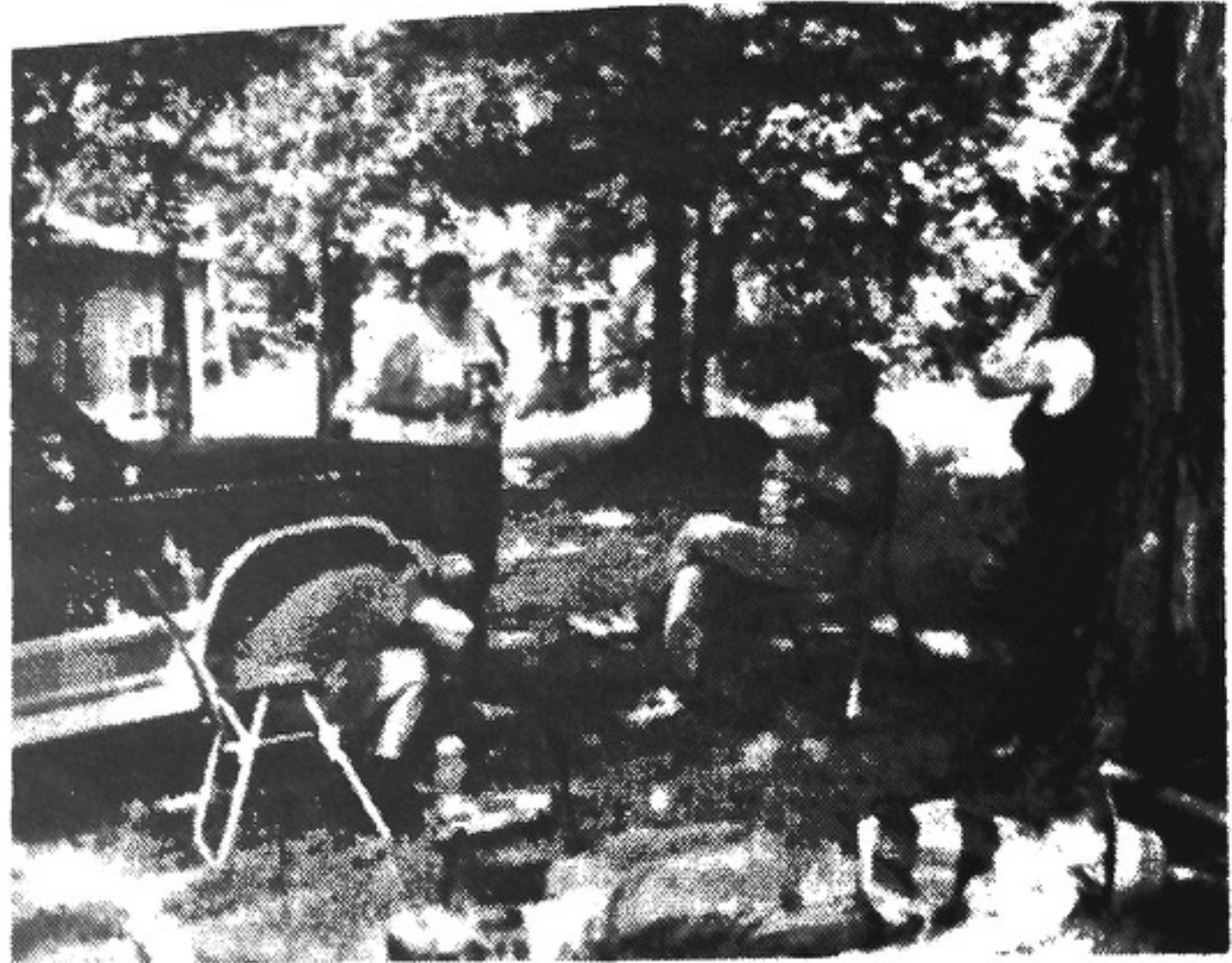
SpH has joined *The Honey-Do Club*, created by Nancy Vaughn, one of our Landyke neighbors. It's a community work club set up for us to get help with jobs that are too big for one or two people. (Or if you just want company when you have to do an undesirable job.) Every second Saturday of the month we have a workday, and each member gets to pick a month for her job. Each member also agrees to attend at least six of the workdays. We take our own sack lunch and drinking water so the host doesn't have to worry about feeding us.

SpH signed up for a half-day since we only had a pile of trash that needed burning. But it had been sitting there so long that grass and weeds and vines had grown up all around it. We had to cut our way in to it. At one time there were three weed-eaters, an estate trimmer (weed-eater on wheels) and two chain saws going. We had two fires going with wimmin cutting, wimmin cleaning up, and wimmin feeding the fires.

The temperature was 90° that day so we knew we couldn't last too long at such a hot job. Ten wimmin worked together for two hours which got a lot of cleanup done. That's 20 womon-hours of work. (It's also 20 womon-hours of communicating, cooperating and caring for each other.) Then we all headed for our swimming hole down on the river which made for the perfect ending to a work-day. By noon everyone was ready to go home for lunch, feeling accomplished, cared for and refreshed.



Annie, Louise and Sustana (in the hat), as they work around one of the fires.



Taking a break. Clockwise, starting at 1:00, Sheila has a drink, Red Star leans against the walnut tree, Nancy (she survived), Diana working on her chain saw, and Louise.



The perfect ending to a work-day.

The Beavers Welcome Me to the Land . . .

Tashi

They arrived in the fall, shortly after I found this land. They built their house and made a dam and have remained as if to encourage me to do the same. I wish it were so easy for me as it seems to be for them.

Two years later, the land is almost paid for (such a patriarchal concept) and we hope to begin to live there this fall. If it was only a simple matter of sticks and mud to make my house on the bank of the stream and be close neighbors with my beaver friends . . .

Early summer I visit the marsh. The beavers have survived the winter. A few trees are down and bare of branches. I examine the remains of what was once a large maple. They took everything they could use leaving only three feet of the trunk which was too heavy. The bark sustained them through the months they lived warm inside their solid cone shaped house, swimming beneath the surface of the ice for sticks they secured in the mud at the bottom of the small pond they created with their dam. The water is a bit higher than last year and the wild irises are in bloom on the banks of the full stream.

I stand on a log and sing, songs the beavers

may remember from last year. Before long they arrive. One of them, swimming around the tall marsh grass, takes a peek at me, then swims back where I cannot see. I watch, I wait, I continue to sing. The next time she comes a little closer, then returns and brings her mate.

They both swim towards me making soft cooing sounds and nibbling each others noses. I am silent now, watching, marveling at the welcome I feel. They swim gracefully under logs and climb over small dams in the stream. I get a good look at their wide backs and broad tails. I notice the scar one carried a year ago has hair covering it now. It has healed.

They swim upstream and climb the bank to nibble ferns, fully aware of my presence. They plunge back in and one returns, swimming my way. I step down off the log and begin singing again. She comes close, looking at me as if to say, "Thank you for being our friend. Thank you for protecting this land." Then she ducks under a bush and is gone into one of their secret tunnels under the marsh. The other, no doubt, has joined her by taking an alternative route back to their home. I feel supported by these wild friends in making this my home.



Photo by Aviva Schmuckler
Sommerville, MA

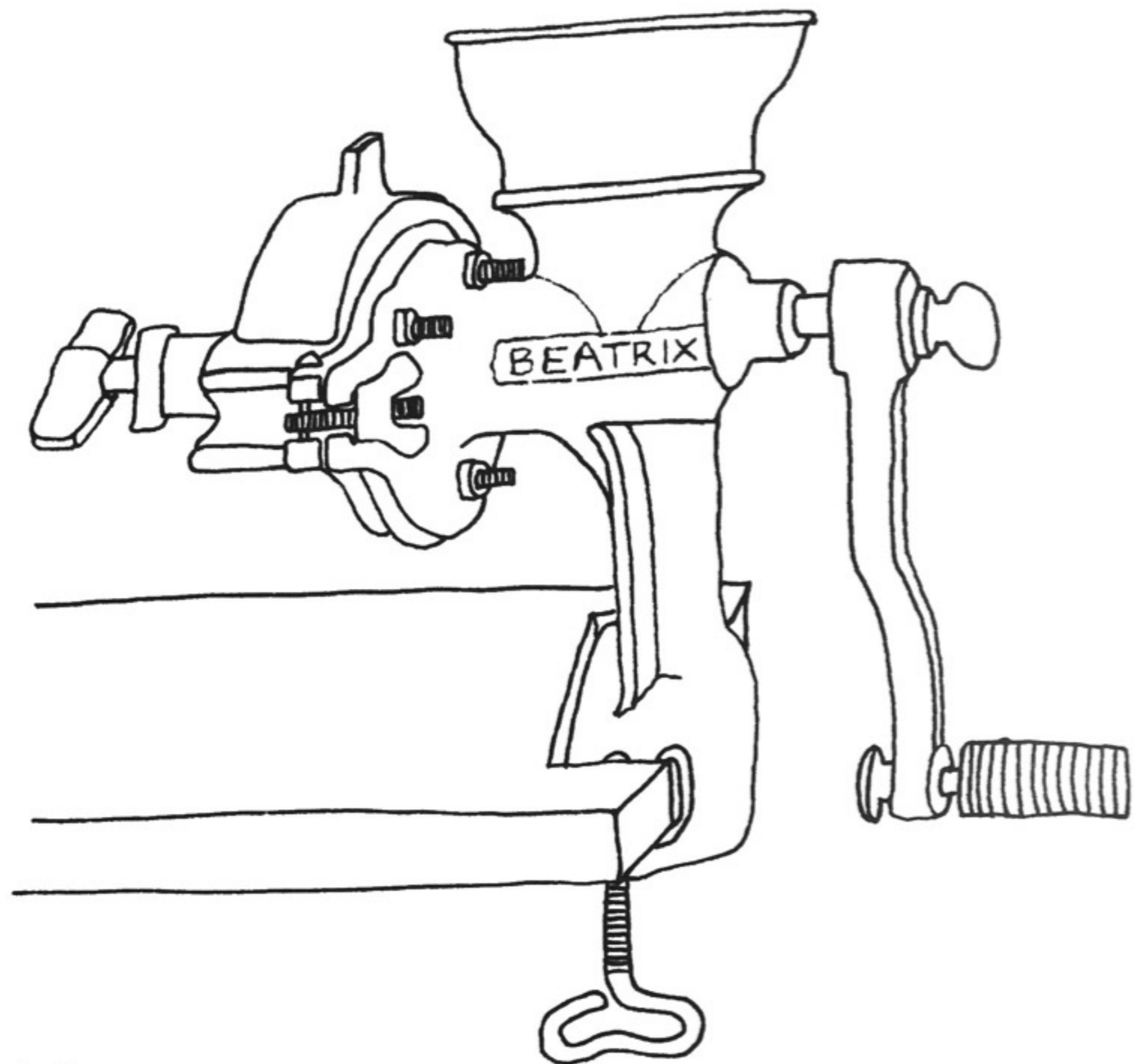
Lucky! and Mary Frances make the bed.

Camp Mary

Mary Frances and Lucky! live at Camp Mary in New Hampshire, a small, integrated access, "EI" safer women's community that strives to provide a rural, waterfront, out-door experience for severely disabled women and their friends.

Camp Mary is also active in educating the public about the needs of disabled women. They provide anti-ableist education and integrative access consultation.

See Land LESY for instructions on how to get a copy of their "Anti-Abilism Discussion Facilitator's Handbook."



Cilby & Raewyn
Aotearoa / (New Zealand)

UMUA BREAD AND BISCUIT RECIPES

UMUA BREAD: 1 cup sesame seeds, 1 cup amaranth, 1 cup linseed, 1 cup millet, 2 cups rice - mix then grind into a flour. Mix in about 3 cups or more of water to get a sloppy consistency. Leave in a covered bowl overnight to soak. Next day grind 4 cups sunflower seeds and add with 4 tablespoons kelp to soaked mixture and mix in. Tip onto floured baking tray and mold into round shape about 2½ inches high and 8 inches across. Of course size will depend on what size tray or pan you have but that's the size of the bread we make. Bake in moderate oven till browned on top then flip the bread over and brown underneath if necessary. Nice moist bread and will keep well.

UMUA BISCUITS: 1 cup sesame seeds, 1 cup amaranth, 2½ cups sunflower seeds, 2½ cups millet. Mix and grind into flour. Add ¼ cup blackstrap molasses and 3 cups water and stir well. To basic ingredients you can add - carob powder, dried apricots, walnuts, hazelnuts etc. Let soak for an hour or two but not absolutely necessary. Spread onto floured baking tray or pan to ½ inch thickness, about 10 to 12 inches across. Slice with spatula through into size pieces you want the biscuits to be, and bake in moderate oven till browned.

Sorry we can't be more specific about oven temperature and baking time but our wood stove temperature gauge doesn't work and we don't have a clock.
Happy eating.

from Cilbey and Raewyn



November LANDYKE GATHERING UPDATE

Donna & Julia
Sugarloaf, Florida

By the April 25th deadline, we had received about 25 registrations which is why we are having the gathering at Sugarloaf Women's Village instead of a larger place. Some of the lands that will be represented are HOWL, Cloudlands, The Pagoda, Deep Dish Ranch, Woman's World, Pumpkin Farm, Outland, Merry Macha, SUBAMUH, and Spiral.

We welcome ideas or topics for discussion at the gathering, please send them to:

Blue Lunden
Sugarloaf Women's Village
19657 Date Palm Drive
Sumerland Key, FL 33042.

Donations for the travel fund also go to Blue. Make checks payable to her.

Sugarloaf can only accommodate 25 guests, so anyone who has registered late has been put on a waiting list. As of July 15th there are 12 Dykes on the waiting list hoping to be able to attend. If you have registered and find that you will not be able to attend, please let us know as soon as possible so that we can notify the next woman on the list.

It is very important that you do not plan to attend if you are not registered. We cannot accommodate more than our original number.

If you are registered and would like financial assistance from the travel fund, please write to:

Donna Dyke,
Twin Oaks Community
138 Twin Oaks Road
Louisa, VA 23093

We are excited by the range of lands that will be represented and look forward to meeting old friends and new. Look for a report of the Gathering in the winter issue of MAIZE.

Belle Springs presents LESBIAN SEX CAMP October 16 - 18 with JADE

Cofounder of the *Reformed Congregation of the Goddess* and of the newspaper: *Of A Like Mind*

Why ?

Although each lesbian's sexuality is unique, lesbians share similar feelings, anxieties, and passions about sex. Lesbians often feel disenfranchised and /or confused when attempting to dialogue or acquire information on sex. Most available facts about sex are from a heterosexual perspective.

What will we be exploring?

What kind of sex you like. What kind of woman you are attracted to. What turns you on and what it means to be aroused. Ways to communicate about sex and what you want. If turning her on turns you on, who does who how often. What to do when you and your partner don't agree. Creating an atmosphere of respect, privacy, and consideration in which lesbians can talk about their sexuality.

What won't we be doing?

Exploring what is right, wrong or "politically correct" sex. Engaging in overt sexual behavior.

Who?

Lesbian Sex Camp is for all lesbians, coupled or not. It does not address issues of bisexuals, heterosexuals or transgendered people.

How?

Send checks to Belle Springs, P.O. Box 90623, Austin, TX 78709 along with your name, address and phone number. If you pay before October first the cost is \$100, after that it is \$125. For more information, call Belle Springs at (512) 305-4532.

WHEN IT ALL FALLS APART

Saying Good-bye Too Soon

Maria
Oregon

Everyone dies of something, at some time in their life. That is the good news. Everyone dies. As we grow older and become more and more different from one another (1), it is one thing we continue to hold in common. Our mortality is our bond. Many of us will die while still young and able-bodied, some will live long and increasingly dependent lives, a few lucky among us will continue good health and able-bodiedness well into old age.

Dying is the easy part. Being left behind, abandoned to grieve can feel like dying without getting to leave. How painful grief is and how long it lasts depends in part on how closely you are related to the one who dies and how much they are a part of your daily life and routine.

Other factors include whether the death is expected or sudden, your comfort level showing intense feelings, familiarity with grieving and availability of family or "family" support are others. Beware, the actual pain of acute grief may not begin for weeks after the death, after the shock wears off, after everything's been done, and the last casserole has been eaten.

Sustana has asked me to write about what I've learned about bereavement personally and professionally (2) in order to help us all through these dying times. The older we become the more likely we are to have family and friends die. We are creating new (our own) ways of doing death and dying, ritual and "remains," as you've been reading in the last few issues of Maize. It is also important for us to (re)create bereavement for ourselves.

There is a saying in hospice that goes something like this, "Grief is the price of Loving." (3) There are many stage theories of grief and loss that have been published over the last 10 - 15 years, and as many ways to grieve as there are

people. I, too, have framed a two-part stage paradigm that is a composite of many of them. (4) The most important thing to remember is that grief is an extremely individual and unique process. We each have our own time-line and our own path to walk. What we have learned about bereavement we have gleaned from observing people experience sorrow, and from listening to what they tell us about what is happening in them and how they feel. You may resonate with some of the things I describe in this article, and you may find your path to be very different. If you want to write about it and share it with Maize, others may find comfort in your story.

The first part of grief is about things falling apart. Most of us by now have heard about shock, denial, social withdrawal, emotional irrationality ... but remember we are all different. We want to do everything our own way. Support feels best when it is free of ought-to's, labels, and I-wants. Try not to diagnose your friends (or yourself), or tell them they need to get out more, or cry more, or "put it behind them." Tell yourself; tell your friends to allow whatever you need to happen to you, do what you need to do. And just when you think you have passed all the way through it, something can happen that starts it all over again, but don't lose heart; time does heal, time and love.

Sadness isn't depression, depression is hopelessness, and sometimes grief takes us here too. Everyone must decide for herself whether to take anti-depressants (herbal or prescription), but my preference is to give grief at least a chance to express itself. This is a valuable and very very human process, and sometimes it takes us too deep.

Things are falling apart. Your loved one will never answer your last call, letter, question, need ... you will not have one more chance to be perfect ... to do what you thought you had plenty of time to do, or save them. Expect to lose other things too, like car keys, prescription glasses, phone

numbers, YOUR DATE BOOK, shoes ... expect to find things in unlikely places ... food in your closet, your wallet in the freezer ... car keys in the neighbor's mail box. Expect to forget to pay your bills, or remember to pay them, and send the checks unsigned ... or the right check to the wrong place. Expect the unexpected, ex. if you used to be shy or quiet, being loud and opinionated, or late often even if you always pride yourself on promptness, expect impatience, disorientation, and irrationality. Food may taste like cardboard (even your favorite tofu dish) for as long as a year. You will not want to eat; _____ doesn't eat anymore... (eat anyway). You may sleep too much or not at all, you might become confused, forgetful, selfish, afraid to be alone, or isolated or even a workaholic. You may cry all the time, or not at all, or start and stop too soon. Grief has always struck me with how intensely self-focused a process it is, even when we are doing for others. I always felt as if I was acting ... just going through the motions.

Whatever our own particular way of grieving, we all need to make meaning out of our experience; the death, our relationship to the one who died, even our pain. This is our work.

When many are affected in a single or extended community it can be difficult to continue to connect in meaningful ways. We can find ourselves fighting over things we didn't know were important to us, and avoiding one another just because they might cry, or we might cry and upset them, or just being together is a reminder that _____ isn't here anymore, and it just hurts too much!

Try to do something, one little thing each day, or 2 times a week to "be there," even a postcard that just says "hi, thinkin' about you" helps ... and the old fashioned *ie.* old wives remedies are still the best. Nothing heals / helps quite as well as casseroles (tofu?), poetry writing, hugs, and fudge.

It is considered good to make no irrevocable decisions within the first year. What we need now in the "falling - apart" stage might be very different from what we will need or want after we begin to put our lives back together again.

Just like potty training, we will get through this too. The sun will come out again ... The color will return, then we, or someone else will die, and we'll begin the process all over again. It's called Life, or Love.

(1) Adult Development research now validates this theory.

(2) Having lost an ex-lover, close friend, many acquaintances, and a son to suicide (all young) ... and 4 lesbians in my life from 3/97 to 4/98, I am no stranger to grief. Having worked in hospice as a medical social worker and bereavement counselor for three years, I have some working knowledge in the field.

(3) I do not know the source of this, if you do, let me know.

(4) See insert.

Coming next issue: *Putting It Back Together*

One Theoretical Framework For The Grief Process.

by Diane Maria, MSW

It is not linear, one may visit any stage more than once, or not at all, and just when you think you are finally together, something else falls apart. Timelines are based on an average only.

A. *Psychological Disorganization* (first 6 months to 2 years)

1. Shock
Characterized by denial and numbness
2. Volatile feelings
confusion, lack of focus, emotional outbursts, anger
3. Hopelessness and despair
isolation and withdrawal
suicide risk may exist
4. Loss of Identity
Personality may even deconstruct

B. *Psychological re-organization* (from 1 to several years)

1. Acceptance of loss
Characterized by a sense of relief, more control of feelings
2. Return to life
Increased ability to focus, increased interest in life and others
3. Reconstruction of identity
Return to hope in future, making future plans, ability to bond again, but personality may be very different and new friends / partners may be part of life changes beginning.

RURAL LESBIAN SEPARATISTS ?

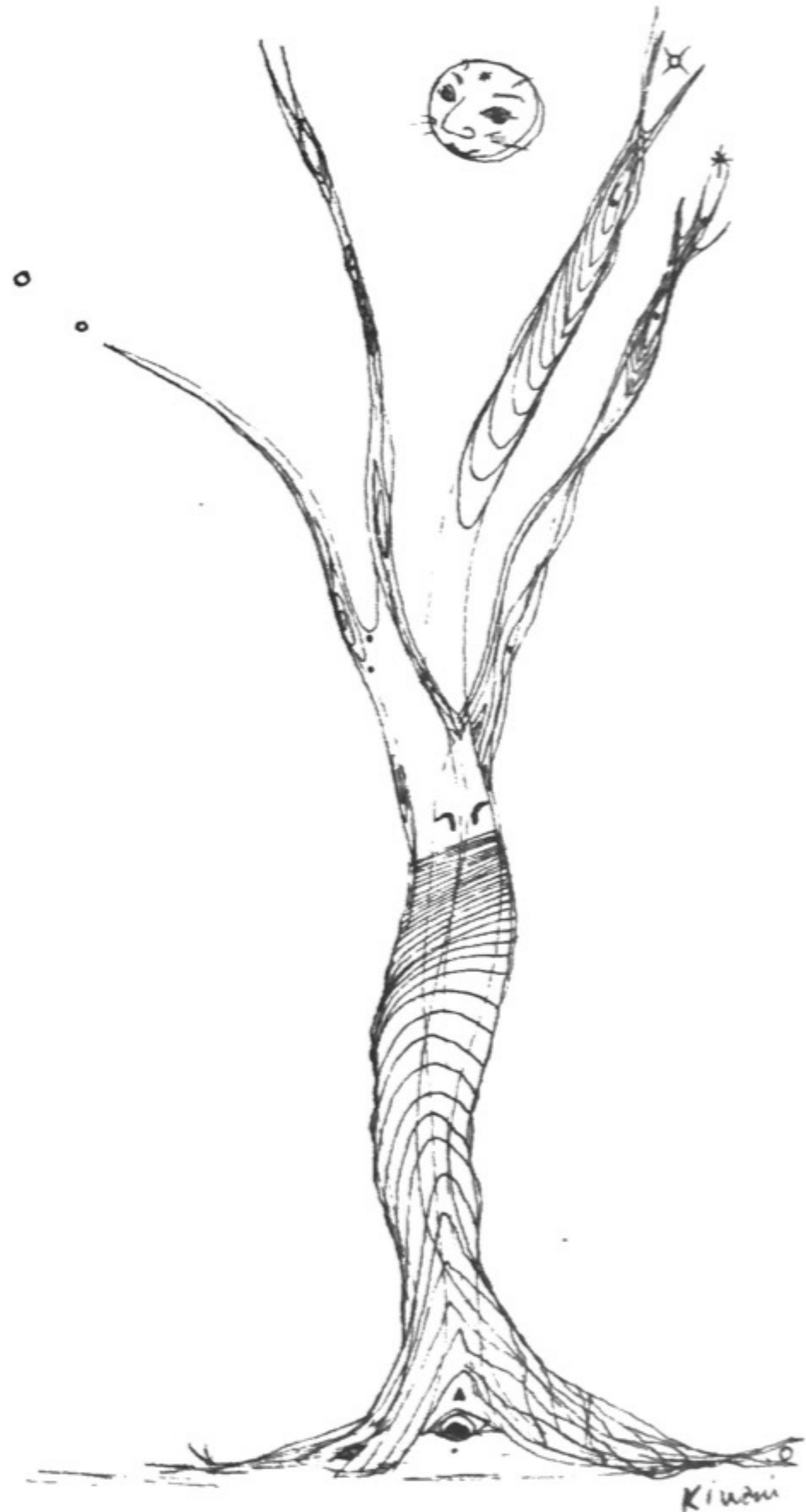
Shewolf
Woman's World
Louisiana

Over 27 years ago there was a movement of women planning and starting women's communities away from the patriarch and separating themselves from other women, men, their families and the everyday work world. Our records show several of these communities in southern Oregon to be some of the earliest settlements. Other communities developed over the next 25 years in almost all of the other states and Canada. Overseas communities have formed and some go back beyond our own places in the U.S.A. We do not see these women as having referred to themselves as separatists; they call themselves women on the land. They referred to themselves as nature lovers who wanted to grow their own safe foods; women who wanted to bond with each other for protection and security away from the pressures of the corporate world.

I want to look at this culture as a form of separatists that needs identifying today as true separatists. They do not join the separatists organizations, for the most part. They do not consider themselves highly political if you ask them, though they fight for women's and lesbian rights when the time comes. They recycle unused materials and compost the foods they do not eat, and they are constantly finding ways to recycle materials into their shelters and other structures on their lands. They do what they can to be off the grid whenever possible.

What is a separatist? I have read many ways of defining this term and I believe these land women would fit some of the strictest definitions, yet we find ourselves talking about the separatists and the women on the land as if they are two distinctly different groups never to meet nor overlap. I think this needs to be reexamined carefully. First we see that very few land trust communities allow males to be in the community even for the day. Some allow occasional visits as long as no males stay overnight in the settlement.

Lesbian separatists are found in a large number of the land communities and some allow only female born lesbians to become part of their communities. Lesbian separatist thinking prevails in a number of the privately held lands where the land owners are in the process of putting the land



into trust for future separatist lesbian communities to exist.

I am proposing a union between the separatist organization and the women on the land organization yet to become a solid reality. Women on the land have had one meeting and have their second one planned to occur in Nov. of 98 at Summerland Key, near Key West in Florida.

Would not a meeting of the separatists and the women on the land in the year 2000 or before be a grand affair? We could plan a national gathering where the two organizations come together for their meetings and then also schedule joint meetings on common subjects. Issues like what is separatism? Does it exist in the women on the land settlements? Can we and should we promote both the separatist philosophy and the continuation of the women on the land movement? Are both feasible and desirable in the year 2000 and beyond and why?

Well I am sure you could think up a dozen more issues of common interest to both groups if given the time and the incentive to do so. My point is, would we both be better able to carry out our dreams if we united and formed a stronger group of lesbians interested in promoting the lesbian causes. Would it be profitable and prudent to join forces to focus on lesbian issues for a change and set aside all the other causes we spend our time on for all the other groups around us? While many other groups are certainly worth helping, can we not focus on our causes for a while and let others support lesbian issues for a change? Would we be too selfish, self centered, naive, self indulgent, or self absorbed if we concentrated on our needs for the year 2000?

Do you know anyone who lives in a lesbian land community? Have you discussed these ideas with her lately? Have you visited all the lesbian communities within your area to know these women? I wonder if we are really a stronger group of lesbians with a lot more power and resources than we even imagine. I know women with land looking for lesbians to come and live on it all over the U.S.A. I know women all over the U.S.A. looking for places to call home. How come we are having such a hard time finding each other? Is our lesbian communication system so bad or just not fully formed yet?

I travel the roads each year from community to community and find a large diversity of settlements. Most of them are not in touch with other lands. I travel the internet each day and find only a few lands and lesbian organizations in

touch with each other there. It is getting better each year though and that is a good sign. The only problem with the internet, however, is that communicating with other lesbians around the country is difficult to do without also putting out information to unwelcomed readers! We constantly balance between getting out information to lesbians and not getting out information to dangerous people. Safety and security is still a concern in many communities and yet these are the very communities that want to let other lesbians know they have space for them to come and become a part of the settlement.

Lesbians are constantly creating new land based country communities with only one or two women and waiting for more to come. It takes a lot of work to keep country places operating and many of them fold up because of lack of financial resources or lack of human supports in the form of labor and directional planning. Living in the country sounds a lot easier and more glamorous than it is at times; living in a separatist way is not as easy as it sounds either. Knowing the rewards of doing either one can only happen, however, if we do it. Doing it is often only possible when we have communities that will support our doing just that. How can we encourage more lesbians to enter these communities and spend the time it takes to learn to live this life? What will it require on the part of organizations? Can they do anything constructive to send this movement forward or not?

These are just a few of the ideas and questions that plague me when I give the Women on the Land Slide Show to lesbian groups around the country. As I travel from state to state I see more and more lands struggling with the same problems of population as a major scarcity. I see lesbians wandering from place to place looking for utopia instead of digging in where they are and making the settlement grow and develop, often with good personal reasons. Does this mean that the separatist communities as well as the lesbian land attached communities (often the same), are destined to be mobile, ever changing, fluid settlements with little or no stability of personnel and goals?

Considering this a possibility in the beginning of the development of a community might make planning and goal setting more realistic. It might also make the attitude towards its accomplishments different than if a stable resident population was its major goal. If we are aware that fluid, ever changing, population is an expectation and

not a surprise in the community, our attitudes toward success would shift when we describe the growth of a community. We might concentrate more on the learning that takes place when women come together and discuss real issues of friendship and caring. We might be more inclined toward conducting more "clinics" and "workshops" and "festivals" designed to teach ourselves more about rural living and personal communication. We might even start conducting more intimate sessions on learning about how to identify our real feelings and deal with them in non destructive ways. The possibilities are enormous!

We might even concentrate on *Lesbian Issues and Lesbian Goals!!*

Blessed Be, Shewolf at Woman's World

The above was an invitational presentation to SEP Connection, June 3rd, 1998. Shewolf is a crone who travels, writes, and is developing a lesbian community in the South with both common and private land ownership by lesbians. She helps lesbians find appropriate places to visit and live as needed. She has researched women's lands and has published the *Directory of Wimmin's Lands and Lesbian Communities 1997 - 98* which is now available from Royal T. Pub, 2013 Rue Royal, New Orleans, LA 70116 for \$12.00 ppd; a labor of love not for profit. A totally lesbian project! If interested, please order from the publisher; Shewolf does not sell directories herself. She can be contacted, however, for other matters by email at shewolfww@aol.com or by snail mail at Woman's World, P.O. Box 655, Madisonville, LA 70447. SASE.

IMPROVING OUR SKILLS FOR DEALING WITH CONFLICT

Donna Dyke
Twin Oaks
Virginia

Conflict is something we all have to deal with. For the most part, we are poorly prepared to deal effectively with working out differences and disagreements. Many of us desire to live harmoniously with more womyn and yet conflicts arise and often someone or some group leaves over it. Or some groups live with silent (or not so silent) truces between each other. It seems that in order to realize our dreams of living more womon-centered harmonious lives we need to continue addressing this issue from as many fronts as possible.

I am deeply fascinated with how to move from conflict to workable solutions. Imagine what we could accomplish together if our energy was not sapped by conflict. I would love a dialogue about the topic with more womyn . . . what has worked, what's been hard, where can you lend support to other womyn and where do you need it? I think it would be great to have a regular column in *Maize* where we discuss such issues. If you have an

interest in this maybe you could let Sustana know. I thought in this issue I would write on one aspect of conflict and maybe in future issues other dykes might write about other aspects. I would be into writing more as well.

A big hurdle in conflict is defensiveness. It usually takes the form of not being able to hear what the other party is actually saying (which makes them often want to say it louder or dig in their heels more), or sometimes it takes the form of feeling that the whole problem is the other person's fault (which is rarely true.) We learned defensiveness and we can unlearn it as well. A

*Asking questions suspends
the defense mechanism.*

beginning point is making an agreement with yourself to gather as much information as possible before deciding anything. Being willing to ask questions suspends the defense mechanism. (Yes, it takes practice . . .) "Wow, that sounded like you think I am selfish, is that what you meant?"

What if we took the stance of being genuinely

interested in finding the truth in what the other person is saying? What if instead of getting defensive, we became curious, excited even, at the possibility of learning something more about

Being genuinely interested in finding the truth suspends the defense mechanism.

ourselves that might help us be more the way we want to be in life? Feedback often may say as much about issues the speaker has as it might about the recipient. There is a depth of richness to be had by genuinely wanting to know how our actions are perceived by others. There is an impressive difference in my energy level if I am curious or engaged in something as opposed to when I am defensive / shut down. I have found that in the latter state I am closed to my best thinking, stuck in an uncomfortable spot whereas in a state of curiosity, I have much more access to my creative abilities. We need to be able to access our creativity to come to more workable solutions.

How do we not get defensive? This varies widely of course, but there are some basic steps we can take. A starting place is to remind ourselves that these are only words, and that instead of reacting we can use more words to explore what is really meant / needed / wanted. It seems that our training is to feel hurt by critical words. Which leads us to a good question to ask: "Am I reacting to current reality or to old issues in my life? Most of us can recount examples of how we were belittled or put down by our families or in society and often those painful experiences are rekindled when we hear critical words. But in the larger picture, life could operate so much better if it were easier to talk about things that aren't going well between us. If we could all take in the information with the assumption that it is well intended and with the knowledge that hearing it gives us the opportunity to fine tune how we are in the world. It also might provide the opportunity to talk with the other person about the issues between us.

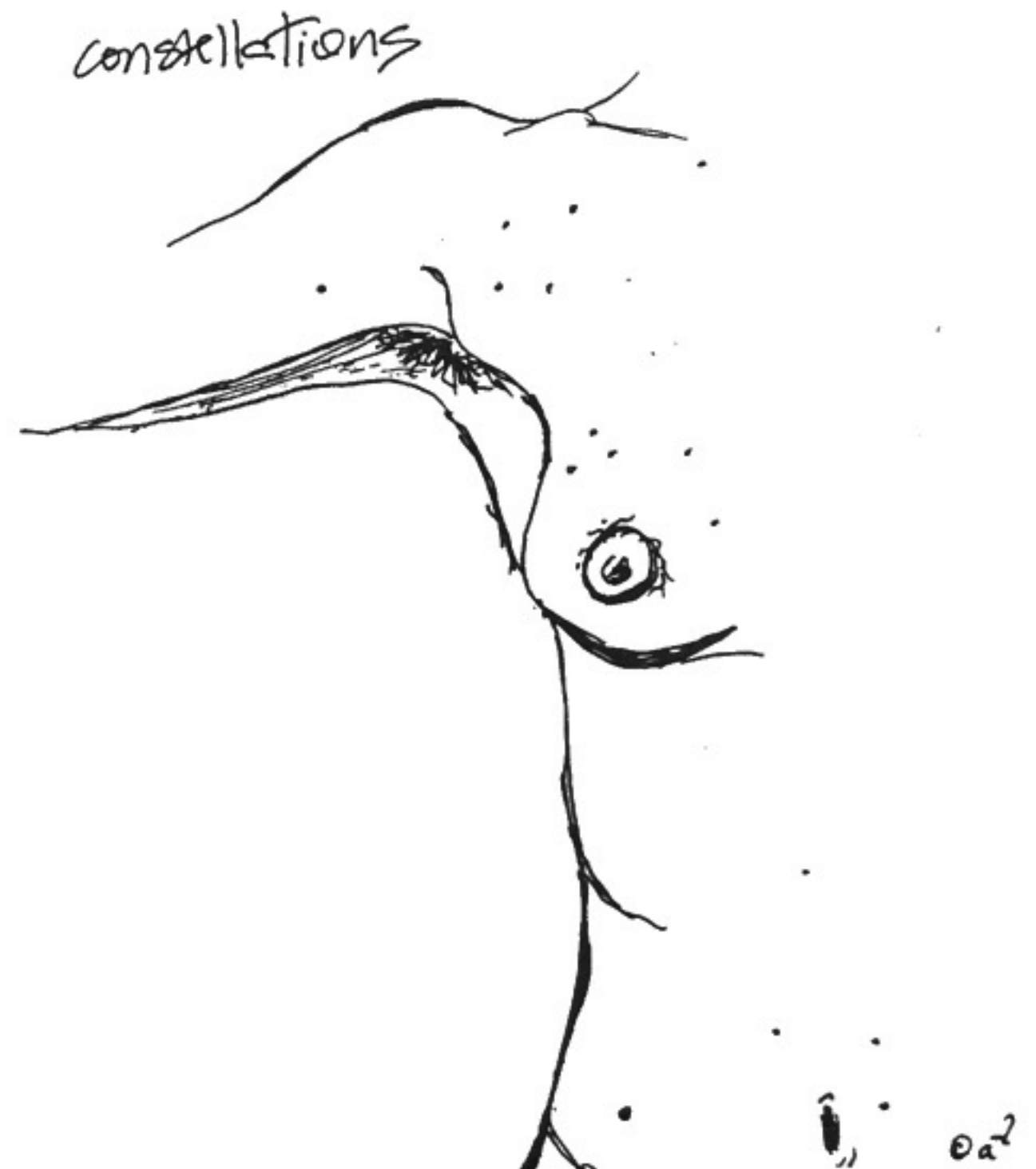
We all have aspects of ourselves that don't work well for us or perhaps for others. Feedback from others is an excellent way to learn how these issues actually work in our lives. For instance, if I have heard a lot in life that I am pushy, but don't really see how it is that I am pushy, I can tell my friends and coworkers that I am interested in knowing more about this issue and I would

appreciate it if they would tell me at the time that they see examples of me being pushy. This will give me more information as the behavior is occurring so that I can see more clearly (and feel) how it works in my life. It also gives others the opportunity to give feedback, which can be as difficult as hearing it. There is a tremendous lightness that comes with wanting to know rather than being afraid to hear.

A check on defensiveness is to ask the question, "Is my behavior engaging or distancing?" Engaging behavior involves a willingness to hear what is being offered and to talk about it, while distancing behavior involves things like shutting down and blaming. Another helpful question is, "Am I responding or reacting?" Responding often involves a willingness to be engaged while reacting often involves defensiveness and distancing.

Play with these ideas. Be willing to admit you were defensive after the fact, ask questions when you can, even if you couldn't at the moment of interaction. Be gentle on yourself! Ask for support in specific ways from those around you.

I believe a tremendous amount of our collective potential is drained by conflict, past and present. Lets keep exchanging ideas on how to build skills in this way.



ONE THING I'VE LEARNED SINCE MOVING TO THE COUNTRY

Susan Wiseheart
Hawk Hill
Missouri

As a middle-class-raised dyke, I bring classism to my food habits. I have deep class-based expectations about food. That I'll always have enough. That I can eat as much as I want. That there are second and third helpings available. That I can buy the most expensive and highest quality. That I deserve gourmet treats and special desserts. That I will go to restaurants regularly. That I will educate myself about food and try to obtain healthy food. That all the "experts" are correct in their conclusions about what healthy food is: organic, high fiber, low fat, plenty of grains and fresh vegetables and fruits, as vegetarian as possible. That I will always have good food and plenty of it, whether or not I am active in raising it. That I will offer food to guests and not feel afraid of scarcity. That I will be able to urge my guests to take as much as they want, without worrying that they are eating my next meal.

I keep lists of items I run out of and automatically purchase them when I go to town. Before I do anything else with my money, I make sure I have a good supply of food. Partly it's because my frugality prohibits unnecessary buying trips, so I want to have a surplus on hand and therefore buy in quantity when I can afford to. At the same time, I'm aware that having 25 pounds instead of two, makes it very easy for me to eat several carrots a day instead of one every other day.

My Scottish ancestry taught me to be thrifty about food. I don't want to waste it and I'm pretty certain I suffered food poisoning one January because I didn't follow the precept of "When in doubt, throw it out." I think I ate yogurt with a mold that made me quite sick for a day and a half. The thriftiness mixed with the class assumption of abundance is a strange one. I want quality food at a good price and I want to use it all.

I was vegetarian for a few years in the city,

when most of my friends were, too, and we ate together once a week and traded recipes and preparation tips. Almost as soon as I hooked up with a meat eater, I caved in. It was easier, I thought, and the food was so familiar. I took the easy way out and ended up eating things chock full of chemicals and poisons. Now I eat meat rarely and seldom if it has not been organically raised. Often I have met the animal before it died. I struggle with getting enough protein, wonder if what I eat is what is best for me.

Because I feel better if I don't eat sweets, I try to substitute fruits for sugar, but then I find myself eating bananas, apples, and oranges full of sprays and grown by exploited labor. That doesn't make me very happy either.

There are people in this area who never eat anything they don't grow themselves and those who never eat anything not grown in the bioregion. I'm not at that point, though I am working toward it. I prefer homegrown and choose bioregionally grown when I have a choice, but I haven't yet, for either health or political reasons, totally given up the imports that are grown with chemicals and flown and trucked in at enormous cost to earth and its inhabitants. I'm especially reluctant to give up winter apples, despite their waxy storage skins and tastelessness, and the fresh produce from California, Florida, Texas, Brazil, Mexico, Aotearoa and other places.

It pleases me to eat vegetables and fruits my friends or neighbors or I have grown or gathered, but I often let those items languish in the freezer in winter and find myself in a grocery store twenty-three or more miles away buying "fresh" cabbage or broccoli. I'm trying to train myself to eat what I have grown and frozen, and to recognize my fortune in having a freezer and the means to run it, but sometimes convenience and greed take over. I long for the taste of the unpreserved. It is simpler to eat store-bought than to find a way to use the frozen.

I have questions about preserved food, anyway. Eating fresh is best, I know, but doing so in winter

means making it a priority to grow things or else eating imported or doing without. I make joking references to out-of-state or out-of-country produce. What if I had no choice? I live in a place where food is plentiful and I know how to grow, find and preserve it if I need to. Not everyone is in my position, though, and I think of those who aren't quite often.

In the last few years I have purposely learned to eat less and much more simply. I leave my food

whole more often. I don't cook much. It is just me here most of the time and I have other things I would rather do. I work to both temper my classist assumptions and to stay healthy. I think about food, eat slowly and with care when I am not in the throes of some emotional crisis, and pay much attention to being grateful that I have enough and have it within me to assume, whether correctly or not, that I always will.

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L E T T E R S



Photo by Jae Haggard

Etas Carria of LNR and producer of The Directory of Landykes of Color.

Hi Dykes,

It's Etas writing to you again about the directory of landykes of color. LNR is republishing the directory of landykes of color and our communities. Our directory is still small, but it has already proved to be a valuable reference and networking tool for landykes of color whether already on land or in the beginning processes of community development.

The directory has been disseminated in response to inquiries to LNR at festivals and gatherings of lesbians, and at workshops describing LNR and its programs. . .

When the new directory is completed, we will send each community / dyke listed a small supply so that you will be able to provide interested dykes

with a copy of the directory.

My best wishes for all of our communities and our dreams.

Sincerely,
Etas M. Carria

Dear Sisters in Aotearoa: Raewyn & Cilbey:

I have read a few of your letters and articles in MAIZE over the past year with much interest and am finally taking the time to write to you and to support most of your ideas regarding land in regards to indigenous and European populations.

I am of Chinese American descent, 38 years old, mother of a 14 year old son, a native of San Francisco, California. My family crossed the Pacific 4 generations ago, not because they wanted

to colonize or oppress, or discover, the indigenous people here, but because there were terrible, oppressive violent conditions in their own homeland. They were treated harshly by racist white immigrants in California and the laws then were very anti-Chinese.

Today there seems to be a growing resurgence of anti-immigrant attitudes across the U.S., mostly against people of color, since white immigrants such as the Russians and Irish blend in more with white Americans, and are not (physically) targets of discrimination.

I have worked my entire adult life for communities of color, for women, children and particular socially/economically depressed marginal peoples. Now I am studying Biology and preparing for a graduate program in Naturopathic Medicine, particularly Chinese medicine (acupuncture/herbs), very powerful, old medicine. I love nature, art, indigenous cultures.

I am saddened, tired of and angered by the culture of violence and sexism and racism here in America (having traveled through Asia and Europe, I saw many women "slaves" to the oppressive, sexist patriarchal ways). There are many layers of oppression, of ways people control/ dominate others, some sanctioned by institutions, some by so-called culture and family. . . . It is with much prayer to the Universe, that I ask for strength to continue to work towards helping others, for wisdom, health and love / compassion. And I give thanks for my spirit for the gifts I bring into this world, for the ability to recognize and connect with other spirit guides (whether they manifest in plant, animal or dream form...) and for courage to change unhealthy ways of living, being.

I wish to hear more from you, to possibly visit women's lands in Aotearoa, other Pacific Islands in the near future; I'd love to travel some next year, before grad school. My address is:

1621 Blake Street #9

Berkeley, CA 94703, U.S.A.

(510) 843-5020 Women are welcome to look me up if in the Berkeley area. My e-mail is: cchan60@hotmail.com

I'll be going to Westwind to learn cobbling with Becky Bee and Dianne DykeWomyn. Thanks to MAIZE!

Best Wishes, Blessed Be...

Cynthia Chan

To The Fierce Womyn At MAIZE:

Hello! My name is Garine Roubinian and my

sister's name is Nayiree. We are two radical lesbian feminists who are interested in learning more about Lesbian Land Communities.

We want to help create a space where womyn can work together free from the patriarchal system of power, domination, oppression and exploitation. We long for a womyn-only space where womyn are at the center and desire a community of womyn dedicated to womyn.

We currently live in an urban setting that fails to foster such a vision. We long to live simply off the land and live in ways that respect and cherish the sacred earth and all her inhabitants. We have the strength and perseverance to labor with our hands and bodies, and to get involved in creating a new community.

Please send any helpful resources and information you have for young womyn like us who want and need to create and be part of spaces plus communities that speak to us and our selves, spirits, minds and hearts. We seek the Sisterhood that has been denied in almost every other sphere in mainstream, patriarchal society.

Please send us a sample copy of MAIZE and any other information you may have on dykelands. Thank you - - for your help and consideration and for providing a networking tool for womyn to come together and turn our visions into realities.

For the Sisterhood,

Garine & Nayiree Roubinian

6597 Trigo Rd. #8

Goleta, CA 93117

Dear Women who read MAIZE --

We need to contribute more to MAIZE; to keep it going, because it is a very important connection for all of us. It is the main web that ties us all together though we be far apart. MAIZE can use more articles and art work and poetry, and please send in PHOTOGRAPHS of yourselves and your lands and houses. I saw a back issue that had photographs of the women, and it made it seem so much more real that all these women do exist, and more personal. I miss the articles from the regular writers and we could use new ones too (no matter how short). And it was so nice in the last issue to have a story -- Fiction, even fantasy is a nice contrast to the articles about how to do things and working on the land. Whoever contributes also receives a free issue of MAIZE. It is so nice of Sustana to do the editing and putting it together, the least we can do is to contribute once in a while.

Anonymous

ECONOMICS FOR ALL OF US

Lee
Outland
New Mexico

Economics, as it is currently structured and practiced, isn't working for most of us, or for the earth. Fortunately alternative woman economists (those writing and thinking from the point of view of all of us, rather than just a few at the top) are predicting an end to the domination of capitalist / industrial society. (See resource list.) Most of the cause of this "devolution" (Hazel Henderson) lies within the system itself. It is not sustainable. It is based on unrestrained growth; and the effects of valuing progress without regard to consequences are now recognized as detrimental and costly. Costly to society and costly to the environment.

Economics is not just something some governments and corporations, some professors and bankers are engaging in. Economics is how we live our lives, how we "manage our household" personally or globally. We need to remember that we *are* the economy; it depends on us, on the work we do, paid and unpaid, the products we buy. We are active participants. We make choices. We create our economy. Together we can create not just an economy, but a way of living. What would life that was not based on the economics of profit, or even money, look like? A life based on people? on spirit?

While corporations and governments are busy trying to hold the capitalist trip together a while longer, people are finding ways to meet their needs in simpler, more sustainable ways. This is a grassroots movement and works like natural systems, which are self-organizing and self-adjusting. Changes are not dictated from above, but grow from the interaction of all involved.

Patriarchal science has interpreted nature as competitive when in fact it is largely cooperative and symbiotic. (Symbiosis: "The living together in close association of two dissimilar organisms, especially when mutually beneficial.") Margaret Wheatley, *A Simpler Way*, points out that brutal species always destroy themselves, leaving the world to those who can coexist with one another, thereby increasing cooperation. Think of that.

There is a cooperative economy already

functioning: the "informal" economy, invisible within the "formal" or "business-as-usual" economy. This economy is primarily non-monetized, it is social, cooperative, and it is matriarchal, that is, primarily controlled by women. It is free, being done voluntarily for the well-being of others, without pay. It serves everyone, not just those who can pay. It is shaped by need, not by profit, as participants are working for themselves and their communities. (Barbara Brandt)

The informal economy includes household economy: home cooked meals, home sewing and laundry, child care, health care, home repairs and do-it-yourself projects, home garden produce, volunteer services to friends and community, transportation services of private automobiles, energy production: those things that create and sustain life. And it includes community economy: cooperative food growing, home building, education, recreation, health care, environmental protection and restoration, community money systems, barter systems, community service.

When we stop talking about profit and talk about people, we start looking at needs, people's needs, not business needs. The informal economy (also called the social-cooperative economy, the gift economy, the moral economy, the free economy) does what the money-driven market / exchange economy cannot. It meets people's needs.

Barbara Brandt points out that the dominant economy has no way to meet the needs of those who do not have money; it is people with the greatest needs (such as babies and sick people) who are most likely to lack money to pay for what they need. Caring for dependent people has no value in this society even though every one of us is sometimes unable to be "productive," unable to fit into the money economy as buyers or sellers. In our "informal," women's economy we recognize cyclical needs for care, knowing that dependency is not an abnormal or shameful state but a natural part of life.

Sue Halpern writes (in *Migrations to Solitude*), "We are uncomfortable with needs unless they are our own. In the language that we share, the language of rights and duties, there is no word for

giving people what they need." A need is not a "right;" rights are transient, can be given and taken away by those in power. Needs exist and will continue to exist independent of any "right." For example, housing is a need, not a right. People's needs deserve to be responded to. The "informal" economy responds.

Hazel Henderson (1996) says over half the world's production, consumption, exchange, investments and savings is conducted outside the money economy (in developing countries over $\frac{2}{3}$ is not money-dominated). Over half is this sort of homegrown economics! She talks about where our "wealth" really lies: 60% in human and social resources (that's us), 20% in nature (largely from the sun's energy in plant life) and only 20% in "produced assets" (those products of the money



madeleine zadik

economy). And women are a big part of this homegrown economy: the world's women produce over half of the world's food and manage 70% of its small "businesses" (often home production). Most of this happens invisibly. Women receive only 10% of the world's wages, and own only 1% of the world's property. Women are already leading the way to a sustainable economy and way of living.

Mary Mellor writes that globally, "most of women's lives are spent in a decentralized world beyond the market where basic needs prevail ... The needs that women respond to are unignorable

demands." Women's economy lies in the production of sustenance and needs satisfaction. Vandana Shiva points out that the knowledge we need for ecological survival lies with those who are experts in survival: women (especially third world women). She shows that women must be given back their place as "guardians of the soil;" patriarchal capitalism has put barriers between women and the land, dislocating food from household and community, working against the interest of the planet and women. Women's relation to land is our relation to food and to life.

It's important to recognize that much of our participation in patriarchy and in the patriarchal economy is a choice. There are alternatives, many already in place, like co-ops, many we can create, like vegetable gardens. It's true there are many places where there doesn't seem to be a choice, like cars and gasoline for rural dykes; but think of Raewyn and Cilbey in Aotearoa, who have chosen to use bicycles (in spite of disabilities) for their quarterly trip to town from their remote location, rather than participate in the system the automobile represents. Or, some of us choose to use our vehicles sparingly, fewer trips to town, less gasoline and repairs. Lots of other things are choices too: participation in the medical system is a choice; participation in the insurance system is a choice; participation on the electrical grid is a choice; participation in the phone lines is a choice.

Most of us don't choose to leave all of the patriarchy and its economics behind, but we need to remember these are choices and there are alternatives. When we work together it is easier to make the alternative choice, easier to opt out of parts of the patriarchy when we have others to rely on. Economically, we can more easily choose not to participate in the money exchange economy in places where we have created alternatives with others. We share the food we grow instead of buying it, we maintain "free boxes" of clothes and other items, we read each other's writings instead of buying books, we entertain ourselves with music and dance without spending a dime. These are all acts of disengaging from the system that holds us; it is not indispensable. Rather than participating fully in money-generating activities in patriarchal economics, we can be producing those things we really need in our lives: food, shelter, community.

What are the best ways to "support ourselves?" How can we best "make a living?" The answer to these questions does not lie solely in cash-generating activities but in work which more

directly supports us, which feeds and shelters us, work which makes a life worth living. This is the classic dilemma between working for "subsistence" (for life, for survival, for health and well-being) or working for cash by producing for others; the dilemma of producing for ourselves or producing for the market.

We have been socialized in patriarchy to believe we need money, need "business" (buying and selling) not only to survive, but to thrive, to "take care of ourselves," and to express ourselves. How necessary is business at all? Does business have to be the basis of our economy? or any economy?

What we need is not money but skills. This is how we escape the money economy. And if the old economy becomes even less viable, many things will not be provided and we will need to take care of ourselves. We need technical skills, community-building skills, healing skills, environmental / ecological knowledge.

What we need is not more consumer items but to satisfy our more essential needs.

What we need is not instant gratification but sustainability: what actions will sustain us for the long haul.

What we need are not businesses but mutual aid, cooperation and giving.

What we need is not financial independence but community. We need to learn what sustains community.

We need to create a culture where all wimmin are able to create their own lives, and where all are able to be fully functioning members of the group. Every woman wants to feed and shelter herself and to live her dreams. And every woman wants to be part of life, be able to contribute to the lives of others, to the whole.

We are not talking survivalism here, each person struggling for her own life, but groups where cooperation and mutuality are valued. Barbara Brandt has a short section in her book on "mutual aid" and how this way of life creates communities of abundance. In her examples, everyone has the opportunity to be both giver and receiver, but this is not accomplished by reciprocal exchange. Gifts and energy are "returned" wherever they are needed; passed along, really.

Anyone who gives does so from abundance, having enough for self and others. And each wants to produce an abundance so she can share. A belief in self-reliance opens to encompass the community

This mutual aid is what we think of when we

think "tribal," or agrarian societies sharing produce, or the Amish cooperating for barn-raising. Another example is cooperative financial circles, common outside the U.S. In these circles, each member donates an amount of money each meeting (weekly or monthly) and that pool is given to a different member each meeting, enabling her to start a business or a home. Mutual aid is not exchange, not the market economy,



though money may be involved, or reciprocity. The difference lies in whether we are seeking to maximize our own personal gain or working so we all have what we need.

Mary Mellor writes that it is not so much the presence of self-interest that is the problem today, but the *absence* of a sense of commonality, community. Since this doesn't seem to come naturally to us anymore, we must create it: create groups, societies, worlds, where all of us are important, all needs are met.

... I want us
who so clearly need each other
to speak every phrase of that need--
I want journeys with womyn
I can depend on, who can depend on me ...

Elana Dykewomon, "A Fool for Love," p48
Nothing Will Be As Sweet As The Taste,
1995, Onlywomen Press, 40 St. Lawrence
Terrace, London W10 5ST U.K.

Margaret Wheatley (*A Simpler Way*) tells us that change is not something we do to the world, but is continuous creative energy. What are some

creative things we can do as individuals and in our lesbian / wimmin's communities to make our economics work for all of us and for the earth?

* Reduce needs by redistributing resources and power.

If there's something we have plenty of, we can pass it along to someone who needs it: money, clothes, food, anything.

If there's something we produce, garden, clothing, household items, we can make extra for those who need them.

If there are skills we have that others need, we can share our time and energy and pass along those skills.

* Respond to needs of those who cannot meet their own needs at this time, as well as creating projects to help others be more self-reliant where possible (such as making spaces more accessible for disabled dykes); as we respond to needs, projects will evolve.

* Keep money and resources within the wimmin's community. Wimmin are economically disadvantaged and need to preserve what we have. An example would be finding products made by wimmin rather than factories.

* Use money to support our values.

* Use natural resources with care, remembering the earth's needs as well as our own. (Example: finding sustainable substitutes for diminishing resources.)

* Practice responsible consumption (Do not buy products from companies whose policies are not for the good of the whole. That would cut down on consumption quite a bit!)

* Explore non-financial resources in our community that help address financial issues. That is, find ways to make available what we need without money. (For instance, in-kind offerings, child care, housing)

* Create common "property:" spaces and things available to the whole wimmin's community.

* Use cost sharing: a group process of determining our fair share of an event or activity based on resources. (See Felice Yeskel's article in *Out of the Class Closet: Lesbians Speak*, edited by Julia

Penelope, Crossing Press 1994)

* Create relationships where giving and sharing are valued. "To make of survival a shared effort." Susan Griffin.

* When making choices, ask, What would happen if everyone acted this way?

We're not going to change the world without changing the world. We're not going to change the world without changing ourselves. We can't sit back and expect everyone else to change what needs to be changed, to make it all right for us. Look around, what isn't working? How are we feeding that system? How can we create different ways, ways that work for us? It's true we have to do this within and around the dominant, dominating system, but we can do this. Many people are doing this now. This is what will change the world, more and more of us finding more and more ways that work for more and more people.

This is a period of unrest, Yes, there is unrest in my heart, and yours too, I'm sure. Rather than let this stop us, scare us, we can let it move us. We can be part of the solution, the solutions that are growing from the grassroots of the world.

How we live is what changes us, and changes the world. Do we live consciously, aware of our effects on others and the earth? Do we live fully, in love, not fear? Do we live generously, with knowledge of what we can give?

I feel silly writing all this, which I know we all know. But I know too, we are not acting on our knowledge. So this is my "pep talk" - go, girls go! Next issue I'll write more on specific alternatives to capitalist economics.

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CROSSWORD

By Sustana

WHERE DYKES WENT TRAVELING LAST SUMMER

Lots of clues in Country Connections!

Answers on page 36

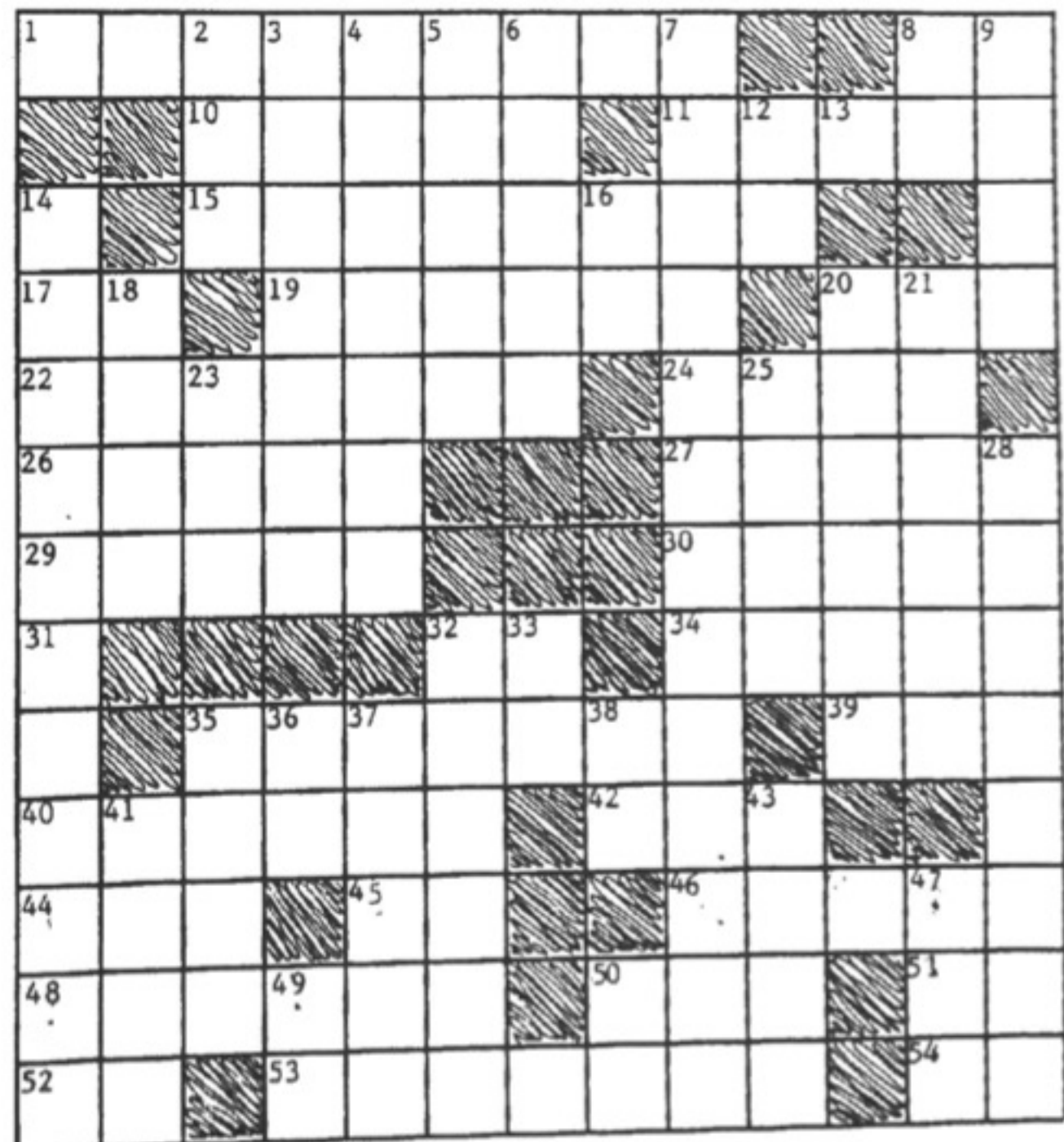
ACROSS

- 1 Home of the *Woman Spirit* woman
- 8 Expression of satisfaction
- 10 Pd by the hour
- 11 Holly Near's instrument
- 15 Ohio romping ground of the magnificent seven
- 17 Helper (abv)
- 19 Spiderwoman's motto (2 wds)
- 20 You can eat it or live in it (abv)
- 22 Yoga lovers without an "e".
- 24 What you do when you don't have time to read it
- 26 A Cat's eye
- 27 Pitch
- 29 Gamble
- 30 Shy away from
- 31 An article
- 32 A long, long way to run
- 34 Ratios
- 35 The rest home that never rests
- 39 The quickest way to Terra
- 40 Navajo house (sp)
- 42 Mountain mama
- 44 Northwest's first wimmin's land
- 45 Pos - neg
- 46 A Japanese sash worn in the Old Dominion
- 48 City transit + "e"
- 50 A number made from the two computer digits
- 51 Lit up
- 52 The verb "to be" in Senora
- 53 Home of Land LESY creator
- 54 Sale listing

DOWN

- 2 One of the Virginia twins
- 3 To fill a sentence with thises
- 4 Not as strong
- 5 What lovers & planets live in
- 6 The patriarchy holds us with social _____.
- 7 Where old Dykes go
- 8 An article
- 9 Wolves and Vermont Dykes do it

- 12 She became a cow in Greek Mythology
- 13 An article
- 14 Retreat to Oregon
- 16 ___ and behold!
- 18 Sappho wore one
- 20 Stone weights
- 21 Includes the north and south poles?
- 23 Retch
- 25 What some Dykes traveled in last summer (2 wds abv)
- 28 Where Dianne and her friends are spending Sept. playing in the mud
- 32 Hawaiian fishers ___ a ___ over the water
- 33 To be
- 35 She is the _____ of the earth
- 36 Expression of repugnance
- 37 Some of Woman's World's neighbors are from the _____
- 38 Expression of pure pleasure
- 41 In debt
- 43 Witch tool
- 47 A constrictor
- 49 Precedes am, or bust
- 50 Aussie good bye



Report on Spring

LANDYKE GATHERING IN SCOTLAND

SunDyke
An Talamh
Scotland

This was held at An Talamh Lesbian Land on Eilean Bhearnaraigh / Isle of Great Bernera in the Outer Hebrides of Scotland.

I was pretty nervous as to how it would be, but it seems that Dykes enjoyed themselves and the land and want to return. There were 23 of us including a girl child of 10.

Myriads of connections were made and quite a bit of practical work done too. Marina organized a few car maintenance workshops which were popular, and Ziggy had got together information on how to live on the land without having money, with legal information on co-ops, squatting, being on the road, etc.

The first garden bed got dug, drains were dug, lots of rubbish collected (brought up by the sea), the rotten corner of the livingroom floor was replaced, an old fence taken down, repairing work on the roof, walls and chimney was done, and there was lots of peat cut too!! A tree and three bushes were planted in the filled shit-pit holes.

Most Dykes came for the first week only. The caravan worked well as a kitchen and it was a favorite place to sit and chat . . . it so often happens like that! I was able to borrow large pots and fire kettles from the store that Lezzie Camp has at the Women's Holiday Centre in Yorkshire. They were so useful. Quite often an outside fire was lit and quite a bit of cooking and water heating was done out there. The day before the Gathering the mains water tap was finally got to turn so we had mains water. That saved lots of water carrying from the well.

There was very much an energy of separatist focus, of vegan "Being" and predominantly a move away from monogamous relationships. Dykes talked of how the Gathering had inspired them to make changes in their lives.

There was some harassment by local males. It had obviously got round that a big group was coming to the croft as I had warned the neighbors. Two drunk males came late on the first night and

went to different tents trying to get whoever up to "party." No one did come out of their tents and the males eventually left, but got quite frustrated and horrible before they did.

Late the next night, but this time Dykes were still sitting round the fire, a car came to the Land and stopped with its engine running, then left. A few days later in the daytime, a car drove by and a male shouted "Lesbians." How perceptive!

The male neighbour opposite had seen the car and knew who it would have been, and was very unhappy when he heard what had happened. He gave the offenders a visit and a telling - off. All the neighbours are very friendly and have remained so. One woman saying she'd enjoyed there being so many wimmin around in the village. The neighbours do not know this is Lesbian Land! Yet! Although I'm sure the Gathering gave them some ideas. There has been no repeat of hassles when I have been back to the Land since then.

The weather was generally dry with some sunshine, but a cold north east wind kept the temperature down. One Dyke slept in the house and all the others camped.

There was a discussion about conflict resolution as some of us had some long standing stuff which brought its own tensions. This did help to clear some and everyone got to know more of the different situations. Later that day there was a "beating of the bounds." Dykes walked and played percussive instruments and used their voices around the boundaries of the Land and there was a circle as a celebration of the Land.

Dykes and Pagan (the girl child) organized a great birthday party for me with decorations, party food and charades. It was a good way for the Dykes to come together and get over some of our shyness.

The Gathering was generally pretty informal with only a few organized discussions. Some Dykes later said they would have wanted a get-together meeting early on, maybe next time.

Preliminary dates for the next Gathering are May 14 - 28, with the last week oriented around practical projects.

It was interesting for me to reflect on the

differences between this Gathering and the one in Virginia, U.S. (InTouch) that I went to last September. Certainly I found the Virginia one much easier, but then I didn't feel like the host there. I tried hard not to have a sense of responsibility, but it inevitably was an energy around me, plus there were more tense circumstances for me at this Gathering. The weather was sunnier and warmer in Virginia, and that brought a sense of ease too, plus no male harassment.

This Gathering had generally younger Dykes which may be a consequence of a much longer herstory of Lesbian Land in the U.S., plus no Dykes of colour here. More of the Dykes had lived on Lesbian Land too in Virginia.

Of course there is a vast difference in the population pressure on land in Europe and of the cost of Land. We were overlooked some by the village (just six other houses). Most of our activity was around the house, near the road so that Dykes with mobility disabilities didn't have far to walk. In Virginia at InTouch, it felt a very enclosed and private land (apart from the men who came to empty the porta-loo unannounced).

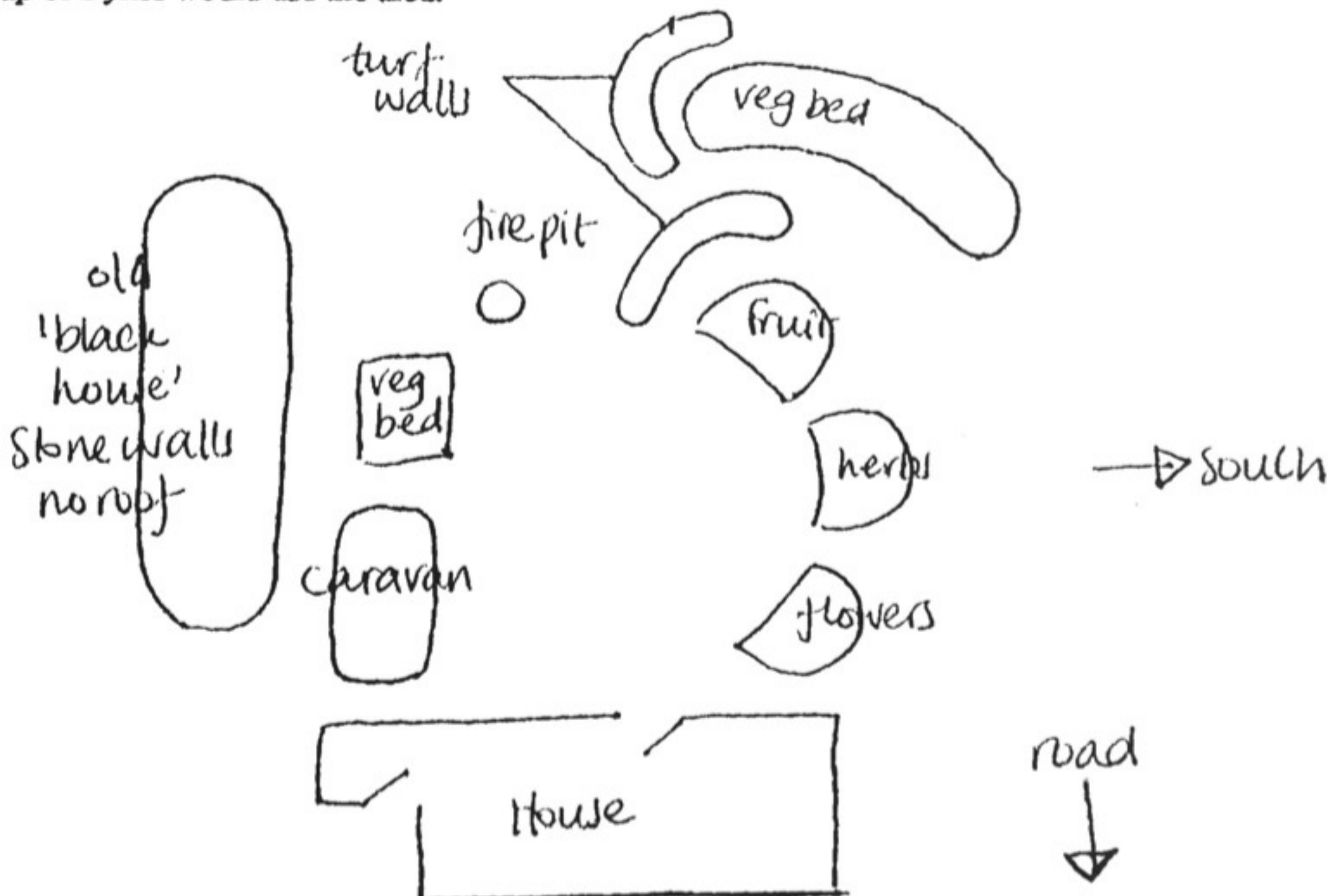
In planning the Gathering, I had wondered about using the word "LanDyke," whether Dykes who don't read MAIZE or have connection with Lesbian/Wimmin's lands in the U.S. would know what it meant. It was great to hear Esther say that she had never seen or heard the word before, but knew instantly what it meant, and that it meant her!

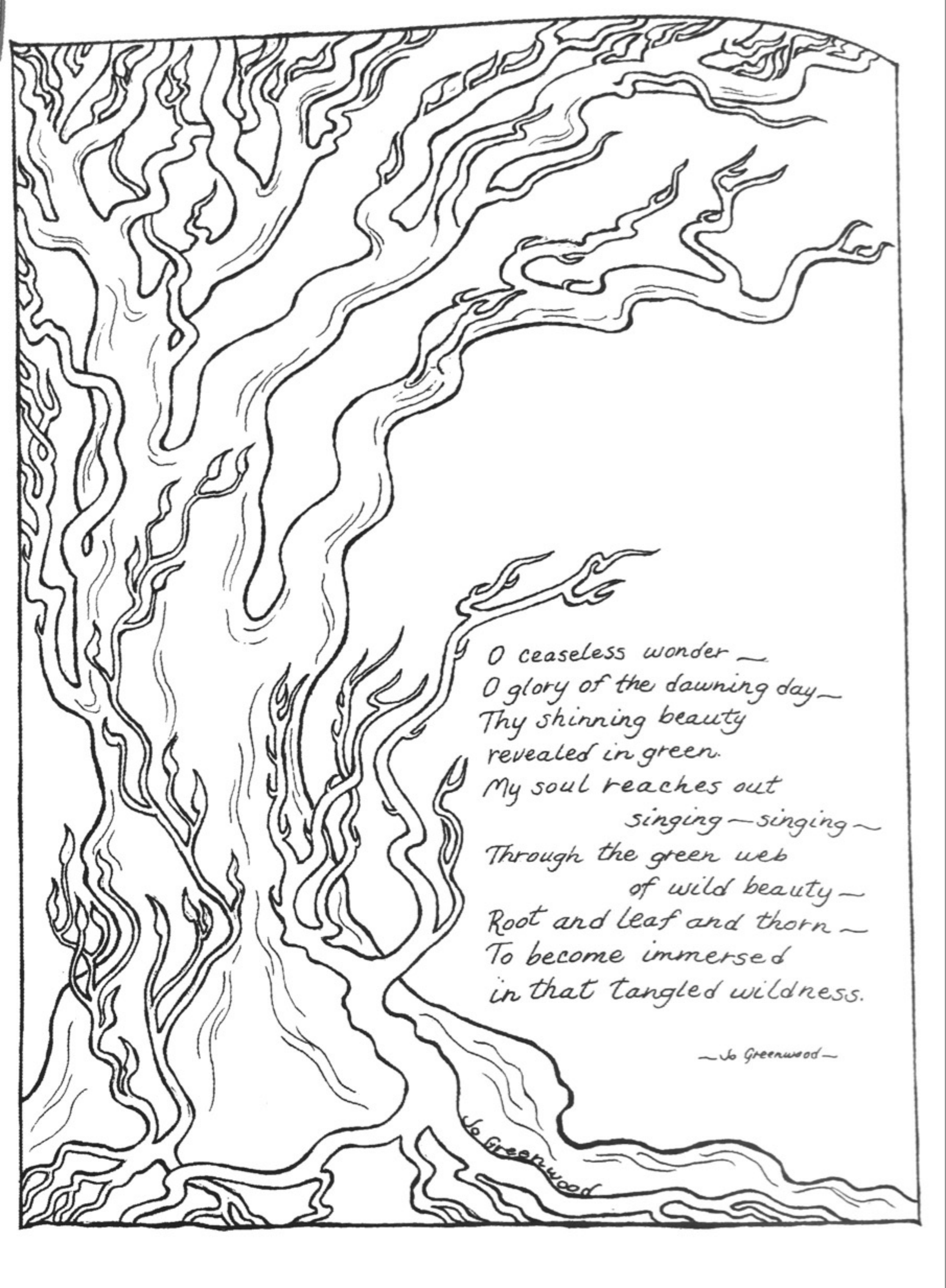
The Dykes that came brought a lot of positive and hopeful energy and that still remains, along with the natural offerings of crystal and stone "sculptures." It was a wonderful start for this new Lesbian Land and I very much hope to Be with those Dykes and new Dykes too over the years here.

After advertising for Dykes to get involved with the Land, I have started asking Dykes directly and a group is forming that can take responsibility for the Land. Another Dyke is moving to the village now, just up the road from the Land, in a rented property which has 47 acres of croftland adjoining it. The start of community. There are only seven houses in the village. Smallest village in the British Isles apparently. Strictly speaking, there are two more houses with crofts that are part of crothair village, but they are over the hill.

... Continued on page 26.

I have been planning the garden beds which was fun. Now it's the hard work of digging and chopping. It was great to have had the Gathering first so that I had more of an idea how a large group of Dykes would use the area.





O ceaseless wonder —
O glory of the dawning day —
Thy shimmering beauty
revealed in green.
My soul reaches out
singing — singing —
Through the green web
of wild beauty —
Root and leaf and thorn —
To become immersed
in that tangled wildness.

— Jo Greenwood —

Jo Greenwood



I feel the heart beat
Of the green-wild-magic—
It calls me in deeper—
I want to be lost
In these moss-hung
branching green depths—
I crawl into the womb
Of moist mother earth,
To be wrapped in dark roots—
To be cradled here.
This home of my soul—

— Jo Greenwood —

Jo Greenwood

Jo Greenwood lives alone in the woods
and has a passionate love of Nature
—especially trees— she is 55 yrs old.
you can write to her at
RR Box 266 Huson WI 98623

I am here at the land much more now, and will be here permanently from 28th of September, '98. A financial solution has been found for the Land's immediate debt problems , , , and that is a relief!

The sheep are still getting onto the Land, a combination of them breaking through some old fencing plus getting round the rocks at low tide. This means that to have a garden at all, it means having to fence it in which is sad but there it is.

For the future, maybe a new fence would be needed along the west boundary and a stonewall into the sea! That would mean that trees and

bushes could be planted around the Land without all needing individual protection.

Current practical projects include repairing, stripping, staining, reglazing the windows, rewiring the house, sorting out getting plumbing inside the house, putting in an electric shower (downstairs), creating a kitchen, making a new caravan door and frame. and redecorating the house and caravan. That should keep me busy!

Dykes are very welcome to come and visit -- do write in advance.

----- # # # -----

FINDING OUR NEW WORLD

By Sustana
Spinsterhaven
Arkansas

How we look at something, a thing or an idea, determines how we can work with it. I have chosen to see our new perfect world as already existing, it's just that we haven't figured out how to find it yet. By looking at it this way, I find it easier to discover clues which we can use to create the treasure map that we need to find the world itself.

Some of us are doing wonderful things already with the earth, the ecology, human relations, things that need to be done in our own communities, but what we are doing is working to improve things already created by the patriarchy. All the changes that we are trying to make are based on what we already know, our knowledge, our assumptions, our attitudes. These also came from the patriarchy. We are working on a patriarchal basis; it's that simple. It seems to me that we could save a lot of time and work and frustration if we could figure out how to change that basis to something more compatible with our vision.

From my own experience, I have discovered that the only way I can find a new world is to change an old attitude. I've used that as a formula for some of the most exciting adventures anyone could hope to have. When something refuses to work like I want it to, or when I am unhappy and don't know why, those are both signals for me to start questioning my attitude toward whatever is relevant at the time.

If you want to put some real adventure in your life, you don't have to travel to foreign lands or climb mountains, take drug trips, or whatever else people do for excitement. All you have to do is consciously and sincerely try to change an attitude.

Not that it's anything simple. Changing an attitude is one of the hardest tasks we will ever undertake. We learned early in life the definitions of the world around us, and that world, based on those definitions, has been our security all our lives. It's what makes us ourselves.

The first step in consciously changing an attitude is being willing to give up the one we already have. But this means giving up the world as we know it. As strange as it may seem, this includes the fear of falling and the fear of death. You can use reason and logic to convince yourself that you are not going to fall or die, but it is still hard to do.

Think of this the next time you decide to bring your mother into the twentieth century by educating her to the facts of life as you see them. You have no idea what you are doing to her. Best you just love her as she is and leave good books lying around.

However, sometimes we almost accidentally change an attitude, or have it changed for us. Usually that is what it takes to make us realize it can

be done. We have to discover what it *feels* like to make a change before we know how to do it. That helps us to understand that we do have the power to change, and the magnitude of that change is shocking.

I grew up not knowing there was such a thing as a Lesbian. (I just knew I was a misfit.) When I was seventeen, I was reading a magazine and came to the word "homosexual." I asked my mother what it was and she said, "someone who has their sex organs in their mouth." (She really believed that.) I automatically assumed that this deformity would show and their physical appearance would be altered. Many years later (after marrying and having four children) I went to college and took my first psychology class: "Abnormal Psychology." One day not far into the course, they showed some documentary films on homosexuality, and all the subjects interviewed were facing away from the camera. I assumed they didn't want to show their deformities.

I have no idea what I said in the discussion after the film, but three wimmin in the class invited me to go out with them that weekend to a nightspot where "the dancing was great." I accepted.

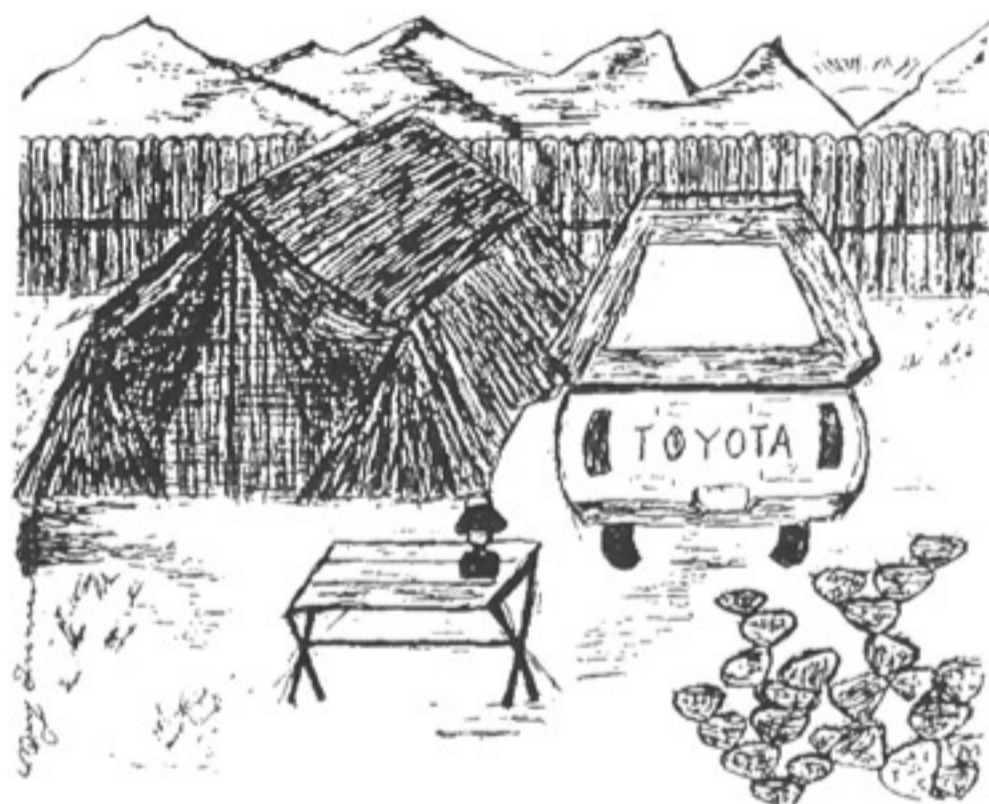
When we got there it was a large place and very pretty. The dance floor was crowded, but we were able to find a good table. We ordered drinks and sat watching the dancers. One of the wimmin asked me what I thought. I answered that it was very nice and turned back to watch the dancers. (They were slow-dancing, by the way.) After about another five minutes she asked me again, "Well, what do you think?" I answered in a slightly agitated voice, "I said I think it's quite nice." I saw the three of them exchange glances and turn quiet.

I continued to watch the dancers and noticed a very pretty pair of shoes that one of the dancers was wearing. (I was really into clothes, panty hose, high heels, the whole schmear.) I thought I would love to have a pair of shoes like that, but that woman had the biggest feet I had ever seen. I wondered what a woman looked like who had such big feet. My eyes traveled up her body to her face and I saw that it was a man. But he had on makeup! Then my thought was what kind of woman would dance with a man in wimmin's shoes and makeup? My eyes traveled over to see who he was dancing with and it was another man. Enough light dawned at this point for me to look around the room to see that the men were dancing with the men and the wimmin were dancing with the wimmin. Then I realized that this was a "Gay Bar."

I had no idea America had gay bars. All the films we had seen were made in Europe. My mouth

dropped open and I turned to the other wimmin and said with surprise, "This is a gay bar!" They all breathed a sigh of relief, and told me I had been watching the dancers for fourteen minutes.

I danced with them after that, but it was a very frightening experience for me. Aside from the normal reaction to discovering that I was taking part in something that my Southern Baptist background had implied was so awful it was literally unspeakable. (That was a different battle.) What frightened me most was that I realized there was a whole world around me that I was totally blind to. That's scary. What else was around me that I couldn't see?



It took me a couple of weeks to get over the shock of that. The way I did it was to use reason and logic to convince myself that I was safe, and there was an adventure out there, whole new worlds for me to explore. Just part of going to college. (I also got lots of help from one of the wimmin.)

I think steady exposure is the gentlest way we can change an attitude. When we live with something we have the time for it to sink in gradually so that we can fit it into our world rather than have it threaten our world.

We never know what it will take to experience a real change of attitude. I think the first prerequisite is a conscious desire to be "open" and see from another point of view. And understand that in order to see from another point of view we have to suspend the one we have. A conscious desire to discover what diversity really means. And understanding that all our definitions come from the patriarchy.

Reading can help; learning other people's ideas and different points of view, and their experiences. It is actually easier to put a new idea across with fiction because it has the power to manipulate our

emotions, (attitude change is an emotional experience.) and especially Science Fiction where anything goes.

I had never questioned my attitude toward animals (be kind to dumb...etc.) until I read a Si Fi short story where this guy is sitting on the dock when a being appears beside him. He is amazed and says, "Who are you?" She says, "I'm from outer space and I have come to make first contact with the major sentient species of this planet." He thinks, Oh wow, I'm gonna be famous! and says, "Ask me anything; I'll tell you whatever you want to know." She says, "That's kind of you, but I have come to visit with the Dolphins," and she dives into the ocean and disappears. The ending was such a surprise to me that I laughed out loud. Whenever we run into these little "surprises" in reading or in conversation with someone, it is a clue that this subject holds interesting possibilities for an attitude change, an adventure.

It wasn't until I was homesteading with some wimmin in British Columbia, Canada where there were lots of bears (little black bears mostly, about 300 - 400 pounds grown), that I was able to actually make the attitude change in *toto*.

We set our boundaries, and told the bears to keep on their side of the line and we would keep on ours. We did everything possible to keep them from wanting to come into our space, such as never leaving food out, emptying the dish water outside the boundary and cleaning fish at the river. (We had no electricity or running water.)

It worked pretty well although there were times when we both broke the rules such as when we went berry picking in their cranberry patch, and the time a three year old decided to turn our warm compost heap into her bed. (Mother bears keep cubs with them for two years. There is always a new born and a yearling. The three year old gets kicked out.)

Each summer we had a logging camp set up shop a kilometer down river. That meant about two dozen rough and tough redneck loggers right next door all summer. They had no respect for bears and whenever they saw one they shot it.

A bear came into their logging camp one evening and they got all excited. Someone shot it but didn't kill it. It got away. They came up to tell us that a wounded bear was loose in the woods so we better stay inside. Then the next day a bunch of them went out to kill this ferocious beast. They found it and did kill it. But when they examined it, they discovered that the wound from the day before had been filled with a medicinal moss that grows there, one that helps prevent infection. Then the wound had been packed over with mud to seal it, stop the bleeding,

keep it clean.

My first thought was: Who did that? And then I realized that the bear did it of course! Then the shock hit me; the shock that goes with discovering a new world that had been around me all the time. I now had a totally different perception of bears. In my arrogance I had looked on them as something to be loved and cared for, but certainly not as my equal. Now I felt like those loggers had killed a person. For the first time, bears became truly my sisters and brothers, my fellow travelers on this earth.

I can't seem to keep the negative emotions out of these experiences of discovering my new worlds. It hits me with a blast of painful humiliation and embarrassment because I was so blind, so "dumb," and as with the animals, it often includes guilt. (My embarrassment this time was not because people saw that I had been dumb and naive, but because the bears knew that I had been a blind elitist snob.)

We can lay all the blame for all the evils in the world on the patriarchy, but we wimmin, as creatures of the patriarchy, we literally help maintain it without realizing it. Our very attitudes make us an active, ongoing part of the inequality and destructiveness of the patriarchy.

Now that I see animals as my equal, I take them seriously. And because of this I begin to get new glimpses of their world. Some of those glimpses come from the past; things that I reinterpret now with new understanding. My father worked a farm with two horses who talked to each other. They would be pulling a wagon and one of them would make a noise to the other and they would both take off at a trot in perfect step with each other.

And there's the time that my mother and I were home alone when the horses got the pasture gate open and went romping through the corn field. I was going to go round them up and herd them back through the gate when my mother said, "Wait a minute." She stood there quietly, obviously concentrating on something. Here came the horses, and they went through the gate back into the pasture just as pretty as you please. I asked her how she did that, and her answer was, "I just prayed them in." She wasn't all that religious, but it never occurred to her that the horses could read her mind.

I know now that animals communicate with each other, and I know they can read our minds. Of course that won't help us too much until we learn to read theirs. I have a long list of incidents to prove my point, but that isn't what this article is about.

Those are just two of the new worlds that I have discovered through a change of attitude. My everyday life is incomparably better because of them.

but I am now concentrating on community, which in my opinion, includes the culture gap between so many various groups, the different classes (and never doubt that the U.S. has classes), the race and ethnic groups, young vs old, even city wimmin vs country wimmin.

Something has to happen on the surface of our consciousness for us to actually "feel" and understand another view so that we can see our own misconceptions. Something strong enough to push our own views aside so that we get a glimpse of what's hidden behind them. Because that's where the new world is; hidden behind our old ideas, hidden behind what we see as the world we live in.

There are unexplored worlds all around us, but it is we, ourselves who have to change to find them. The hard part is finding the courage to turn loose of what we already see; what we already believe in.

What is our definition of *natural*, for instance? Is it the same as a woman's from another culture? Are we willing to suspend our definition in order to find out if there is a more workable one?

I was very impressed with Pelican Lee when she said she could live in a community with wimmin who were not her friends. The thought had never occurred to me in relation to Wimmin's Land. Back in the 70's we created a definition of community which embraced a very close-knit group with each woman relating to each member of the group. But we haven't been able to make it work like we thought it would.

Pelican Lee removed that old definition for me, and as soon as that happened I realized that my old definition had been standing in the way of me finding something new that might work better. Have we failed to work on relationships hard enough or are we just coming from the wrong point of view? And I don't mean that we should accept anything that we aren't comfortable with. I mean that there is something out there that we haven't thought of yet. It could be more wonderful than the most perfect relationship we have ever known. We can't know until we find it. But when we do find it, it will be so simple that we will be embarrassed that we hadn't seen it before.

One of our analytical analogies is that there are people who see the trees and people who see the forest. Forest people find tree people to be very tedious and hard to live with. And tree people find forest people downright frustrating. And yet the most successful projects that we produce are those created by tree people and forest people working together. We have created a sort of social paradox here. If we came from a different point of view,

could we visualize a totally different relationship between these two personality types? I don't know what it is, but it seems obvious to me that we are missing something relevant to the whole concept.

To help you realize the significance of these attitude changes, one familiar example from the past is when Isaac Newton discovered gravity. He didn't literally discover anything physical of course; what he did was change an attitude. He said, "if there were such a thing as gravity, here is how it would work." Then he proceeded to create a new math, The Calculus, based on his new attitude, that would prove there was such a thing as gravity. And we have had gravity every since.

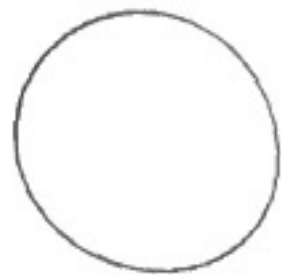
His followers (those who believed it was "real") started the industrial revolution, capitalism, and the field of science that most of the world still runs on today. All that because Newton envisioned a new world with gravity. Newton had an attitude change.

I suspect that we could get a lot closer to our new world if we learned to manipulate the attitude change. Your reasoning is probably saying to you right now that it would be impossible to make any major social changes today because of the power of today's technological world. But if you read your history you will see that the church in Newton's day had just as much power over civilization as technology has today. Newton's new world view made the church's view seem ridiculous. The same thing would happen today to our view of technology. It would become so ridiculous to everyone that it would change enough to become compatible with our new view, just as the church has changed enough to be compatible with capitalism.

As wimmin, we may have forgotten what our total "power" is, and changing an attitude may only be a small part of it, but I think the attitude change is the ideal place for us to start if we really want our power back.

As Lesbians, we are the ones who are the pioneers in creating social change for all wimmin. I would like to see this issue of attitude change put on the agenda at all the Land Gatherings. Not as a problem to be solved then and there, nor as something to be explained, but to find the wimmin who are interested in trying to create a process for making attitude changes happen. Wimmin who love adventure. Wimmin who are naive enough to believe it can be done. Wimmin like me.

THE WOMAN WHO LOVED THE MOON



Fiction
Vetch
Minnesota

Once upon a time, when the world was young, there was a woman who loved another woman, and they loved hot, and they loved long, but as is the way of things, one day the lover left. And the woman cried and cried.

"What will I do?" she asked her friends. "She was my life!"

"Humph!" her friends answered. "No use trying to hang onto *her* -- might as well try to love the moon!"

So the woman hung her head, and left to walk the sea shore. As she walked, the tears ran down her cheeks and mingled with the tide.

She walked for a long time; while she was walking the day died, and the first stars came out, shining bright against the velvet of the sky. And the moon came peeping over the rim of the world.

"Oh, moon," the woman whispered, lifting her tear-stained face, "I wish you could love me -- I'm so empty!"

"Perhaps I shall," the moon replied. "But if I do, you must let me do what I must."

"Anything!" the woman answered, and opened her arms.

The moon's touch was silvery and cold as it slid down her. The woman shivered and cried out as she clasped the moon to her.

"Take me!" And the moon did.

They slept that night on the beach, while the waves ran in and out, and whispered. When the woman awoke with the dawn, the moon was slipping away.

"Don't go!" the woman cried.

"I must," the moon replied. "But I'll meet you here again tonight. Will you be here?"

"I will," said the woman, and the moon slipped away.

All day the woman walked around with a little secret smile on her face.

"What's happened to you?" her friends asked.

"I've loved the moon," she replied. Her friends shook their heads in wonder.

That night she met the moon again, and they loved the night away, and the woman was content. But as time went on, the moon came later and later, and let her hold less and less of her; often turning away.

"What's the matter," the woman cried. "Don't you love me anymore?"

"I do what I must," the moon replied. "Will you wait for me?"

"Yes," the woman sighed with tears in her eyes.

One night the woman came to the beach, and waited all night, and saw no sign of the moon. "She doesn't love me anymore," she whispered, and hung her head and cried.

Night after night she walked the beach, searching in vain for the moon. But the skies were dark, and the stars silent. One night she saw another woman on the sands.

"Who are you?" she asked. "What are you looking for?"

"I'm just lonely," the other replied. They walked, and they talked, and by dawn had discovered they liked each other.

The next night they did something together, and the next, and by the time the moon came looking for her lover, she no longer walked the beach. She had found someone new.

Now it was the moon's turn to grieve. Desperately she searched the town, peeping into every crack and crevice. But the woman was nowhere to be found, she had gone to bed with her new lover, and they had drawn the curtains. The moon searched in vain. Finally, about dawn, she gathered her wispy skirts, and fled over the rim of the world.

For many nights after that the moon searched, until she was just a shadow of herself, but her lover was occupied, and finally the moon gave up, and covering her face in clouds, and weeping, she fled to the dark side of the world.

You will occasionally see her now, trying to catch another woman's eye . . . look out your window tonight, is she looking at you? Would you love the moon?

SURVIVING CANCER AGAINST DOCTORS' ORDERS

Linda Strega
Oakland
California

Creating Our Own Ways

With the generous help of my friends, acupuncturist and homeopath, I have survived what was a fast, invasive and advanced cancer for over five years while living in a polluted environment, stressed by Lesbian oppression, low income, and pre-existing Myalgic Encephalomyelitis (Chronic Fatigue Immune Dysfunction) and chemical injury (Multiple Chemical Sensitivities).

Because chronic illness already limits my choices for comfort and pleasure, I chose healing methods that improve the quality of my life right now as well as reduce the likelihood of having cancer again. These years since diagnosis have been a precious gift of time to savor life and to renew my hope for a long life. At the same time, I no longer live in denial of my mortality as most of us usually do. In my case, I know I would not have had these years if I had accepted radiation or chemotherapy.

I want to give hope to any female who has cancer or who may be diagnosed with cancer in the future. I want to give support to any female with cancer who does not want radiation or chemotherapy, does not want CAT scans, MRI's or nuclear scans, and who is being pressured by well intentioned friends, lover, or family to accept them. I want to pass along the valuable information and support I have received from other Lesbians and women with cancer. I learned from them to gather as much information as possible, talk with as many other females with cancer as possible, ask the doctors as many questions as necessary, and then trust my own intelligence and intuition.

When I was diagnosed with uterine cancer in January 1993, I longed to know what other Lesbians and women were doing to heal themselves and how they coped with the possibility of dying of cancer. There is so much to learn from each of us, no matter how long or short we live we want to know. None of the decisions I made were easy,

and they might not be the right decisions for someone else. What I most want to say is that information is available to help you become the best expert about your own healing, and that if any treatment does not seem right to you, you don't have to accept it. There are many choices available.

I wanted very much to find a ready-made plan that made sense to me, was affordable and possible for me to accomplish, and that had been proven to heal other people. However, no one healer or clinic had a plan that suited me. My conversations with longtime survivors showed me that each one's healing plan was as unique as she herself was, and I understood that I too would have to develop my own plan. It would be based on my conviction that true healing is about nurturing and strengthening the whole body and not by poisoning and irradiating it.



I also understood that many aspects of healing are outside of my control: living on a polluted planet that causes cancer; not having money to create the most healing living conditions; and being stressed by a female-hating and Lesbian-hating world. I understood that I could do everything "just right" and still die of cancer. I learned in my cancer support group that it is unrealistic to assume we are ever safe from a recurrence, although there are many longtime survivors. I am still learning that the point is not to escape death, which no one can do, but to find the best way to live during whatever time we have.

Each one of you who reads this article is unique and you will make your own choices, which might be very different than mine. I hope what I have done and what I am writing here will help give you the assurance to create your own way.

Conventional Treatments

ONCOLOGIST/SURGEON: My cancer was diagnosed by a gynecologist. I then consulted a gynecological oncologist who had tissue samples analyzed again by a different laboratory to confirm the diagnosis of clear cell adenocarcinoma of the endometrial lining of my uterus. Because I'd had symptoms for over a year, and because clear cell is an especially fast and invasive cancer, I chose to have a radical hysterectomy instead of using only natural healing methods. Radical hysterectomy means removal of the uterus, ovaries and pelvic lymph nodes, and scraping away of surrounding tissue. I was fifty-one years old when diagnosed, and I was already going through menopause. Most women I read about in medical journals did not survive clear cell cancer longer than two years.

The reports said the women all received radiation or chemotherapy as well as surgery. Radiation (including X-rays) and toxic chemicals are known to cause cancer, so I had decided years before that if I ever had cancer I would consider surgery, pursue natural healing methods, and refuse radiation and chemotherapy. The information I now read supports those decisions.

I'd been offered radiation implants in my vagina as a possible alternative to surgery and refused it. It would have been a disaster if I'd accepted the implants because they were suggested based on the idea that the cancer was only within my cervical canal. During surgery it was discovered that the cancer originated higher up in my uterus and had spread down into my cervical canal. I also refused radiation or chemotherapy as a follow-up to surgery, even though it made my doctor angry.

I resisted my oncologist's pressure to have CAT (computerized axial tomography) scans or MRI's (magnetic resonance imaging) before surgery and as periodic checkups after surgery. She used scare tactics and lies to pressure me, and now my new oncologist tells me that CAT scans or MRI's as follow-ups are not appropriate in my case anyway. CAT scans expose you to lots of X-rays as well as to injected iodine-based dye, and they are not always accurate or easily read. MRI's expose you to a magnetic field so powerful it can dislodge a metallic implant if you have one, or even pull it out of your body. Injected contrast dye is also used for some MRI's. *The People's Book of Medical Tests* provides more details.

Even though two oncologists assured me the tests were safe, I know of a Lesbian who has continual migraines since one MRI, and another who developed Graves Disease (hyperactive thyroid) from the iodine used in CAT scan dye. I also interviewed the doctor in charge of radiology at a local hospital for more information about the tests, and I was not reassured of their safety or accuracy. I also refused a nuclear bone scan because of the radioactive tracer used.

Refusing some diagnostic tests was especially hard because of the pressure from doctors, and because I desperately wanted to know whether there was any more cancer in my body. I haven't met one other person with cancer who refused those tests, so I had no one's example to follow. I did have the advantage of fully supportive friends. I decided that the important thing was to be informed about the risks, the likely accuracy, whether the test was really needed in my case, and whether finding another tumor would change my healing plan or the doctor's plan of treatment.

I accepted a chest X-ray before surgery, which showed a small node on one lung. When a second X-ray six months later showed no node, the radiology doctor decided there had never been a node and that, "It must have been something on the hospital gown." I have accepted three pelvic ultrasound tests. They do not provide the same detailed images as CAT scans and MRI's do, but ultrasound tests seem less risky to me and do provide useful information.

Before surgery I made several requests of my doctor and the head anaesthesiologist to help protect me from further chemical injury. I requested a private room in the hospital with a window that could be opened and asked that cleaning staff not clean my room during my hospital stay since they use toxic chemical cleaning

products.

While in my hospital room, I kept the door to the hallway closed to keep the toxic smells of disinfectants and people's perfumes away from me. The air coming in the open window felt like a lifeline. I also requested that oxygen be available to me at all times from the oxygen port near my bed. I didn't need to use it much. I later learned that breathing pure oxygen accelerates any healing, but prolonged use changes your lungs and is not a good idea. Even if you are not aware of being chemically injured, you might be better protected and speed your healing if you make the same kinds of requests as I did. I used *The Human Ecologist* to learn what requests to make.



Jenna Weston

While in the hospital bed, I created small gentle exercises for myself to keep blood and lymph fluid circulating. Even just imagining moving is beneficial. I also walked in the hospital corridors as soon as I was able to.

I was sent home from the hospital with a prescription for strong antibiotics to prevent a bladder infection from the temporary suprapubic catheter that stayed in for a few weeks. (It's a tube inserted through your lower belly into the bladder to drain urine into a plastic bag.) I didn't want more antibiotics and I wanted to prevent a vaginal yeast infection from the antibiotics given me in the

hospital. So instead I took a medicinal dose of unsweetened cranberry juice several times a day for ten days, which can prevent or cure bladder and yeast infections, and I had no problems. I based the dosage on advice given in Billie Pott's book, *Witches Heal: Lesbian Herbal Self-Sufficiency*.

What doctors don't tell us

Most doctors are aggressive about saying that alternative treatments are quackery, yet there is no information to support their belief. They ignore that there are hundreds of alternative treatments, some of which are useless and some of which save lives. There are alternative healers who report success in curing cancers, even when people come to them after surgery, chemotherapy and radiation have been unsuccessful. In the U.S. people often go to Mexico and elsewhere to obtain alternative treatment.

When mainstream researchers test alternative cancer treatments on humans, they test them on people who are dying after chemotherapy or radiation treatments. Even then, some people recover, but the percentage of recoveries is considered too low to be significant. In the case of a study done on the Essiac herb formula, in which mice were used, the researchers ignored the directions to avoid freezing the herbs. Even though they froze the herbs before using them, some tumors were reduced in size, but that was not considered significant.

Meanwhile, doctors claim success with surgery, chemotherapy and radiation even though the high percentage of deaths among people with cancer receiving these treatments has not changed for decades.

The February 1993 issue of *Soil & Health*, published in Aotearoa (the Maori name for New Zealand), reported that "Studies have shown that untreated cancer victims live up to four times longer than those given conventional treatments." Conventional doctors and researchers ignore these studies and avoid studying people who use only natural healing methods to recover from cancer. I've heard many women say that their doctor did not want to know what alternative therapies they'd used, even when they survived longer than the doctor expected them to. The same thing happened to me.

Doctors usually do not tell people about the damage that surgery, chemotherapy or radiation is likely to do to their bodies. The best way I've found to get this information is by talking with Lesbians and women who have experienced the

treatments. I talked with a longtime survivor of gynecological cancer whose radiation treatments permanently damaged her intestines, thus limiting absorption of nourishment and causing permanent bowel incontinence. Another woman who was badly burned by radiation treatments found out that the radiation doses given her were not adjusted to her small body size because, the radiologist said, "It would mess up our statistics." I've been in support groups with young women who were not told that chemotherapy treatments they were receiving would probably destroy their ovaries and put them into early menopause.

My doctor told me that removal of pelvic lymph nodes might cause swelling in my legs later, but did not tell me about the great risk of major infections I would always have from even tiny injuries. She didn't warn me to avoid being given injections anywhere below the waist, or to avoid hot baths or saunas for the rest of my life. If I had it to do over, I would ask that only the lymph nodes closest to my uterus be taken out and tested during surgery, with the plan that if they were negative for cancer, the surgeon would leave the rest of the nodes in.

Knowing about the effects of a particular surgery enables you to make demands that prevent unnecessary damage to your body. Some women tell their surgeon not to remove muscle tissue when they do the mastectomy. Some insist the surgeon take the time and trouble to preserve a particular nerve that is usually routinely cut to save time, causing permanent numbness in the affected armpit.

Few doctors tell people that chemotherapy and radiation can damage any system in the body, including major organs, the immune system, the nervous system and the lymphatic system. Most doctors are not respecting our rights to make informed decisions. Once informed, some people refuse chemotherapy and radiation, even if they believe the treatment might prolong their lives, because they decide they would rather have a better quality of life during their last months or years. This is a legitimate choice. In my case, I knew that chemotherapy or radiation would kill me and that even if it didn't, it would destroy my will to live.

Alternative Treatment

To complicate my decision making, I discovered that there are countless alternative cancer treatments and countless ways to combine various methods, and there is much contradictory advice available. I realized that there is a profit-making industry of alternative healing just as there is a conventional

cancer treatment industry, both of which function like any capitalist big business.

Most of the treatments were too expensive for me and certainly were not covered by Medicaid. Some treatments seemed self-punishing and dangerous. Also there are many well-intentioned alternative practitioners who are not well trained in some of their practices. For instance, many chiropractors are using homeopathy and acupuncture without being fully trained. Homeopathy and acupuncture are powerful healing arts that require special training and experience, and they can do a lot of harm when done without adequate knowledge.

I did not follow the advice given to people with cancer by most alternative healing resources in the U.S. That is, I did not fast, use special enemas or colonics, follow a vegan or vegetarian diet, eat only raw food or lots of fresh juices, or do anything that felt dangerous or extreme. I relied more on principles of Traditional Chinese Medicine, which in my experience does not promote such practices.

I also found support for my decisions in Susan Weed's *Wise Woman Herbal, Healing Wise*, where she describes the punitive aspects of current alternative healing as compared with the nourishing quality of "wise woman ways." I explain more about my choices under **Self-Care**.

Because statistics are manipulated, inadequate or nonexistent, we don't know which treatments work best for which individuals. I talked with longtime survivors who had radiation or chemotherapy, some with surgery and some without surgery. I also talked with longtime survivors who had surgery and refused chemotherapy and radiation, and one who didn't even have surgery. All the women I spoke with do at least some natural healing. Some focus on one particular method while others use every natural healing method available to them. One thing they all have in common is that they are well informed about their particular kind of cancer, question their doctors closely, actively seek out natural healing methods, and take control of their own healing programs.

I hoped that in an alternative therapies support group I would meet many other females who refused chemotherapy and radiation, and that I might learn something about our chances for survival that is not available in published statistics. However, out of dozens of Lesbians and women I met and talked with on the phone, only four never had chemotherapy or radiation. They were all doing much better than doctors had predicted. Two have survived eight and nine years without

recurrence since surgery; two left the group and I have lost track of them. It's impossible to generalize from so little information.

I can't convey how painful it is to know that several of the members of the original group I was part of died of cancer during the past four years. If someone was simply told that many members of an alternative therapies group died of cancer, they might conclude that natural healing does not work to prolong survival or heal cancer. It is important to know that they and most other people who use natural healing also received chemotherapy or radiation, and so we can't know whether those conventional treatments damaged their bodies in ways that made natural healing methods less effective.

HOMEOPATHY: I consulted an experienced homeopath as soon as I was diagnosed. By using homeopathic remedies, I was able to cope with my fears and other emotions without using sedative drugs. I also used remedies to prepare myself for surgery, and I continue to use homeopathy. Medicaid does not cover it, but Lesbian friends helped me pay at first and I asked for a reduced fee, which I had not been willing to do before I was diagnosed with cancer. Since appointments are usually months apart, this keeps the cost down. In past years I could only afford to go to homeopaths who were just learning and charged much less, and that was not good enough for someone as sick as I was.

You can learn to use homeopathic remedies yourself for first aid and minor ailments, but it's not a good idea to use the combination remedies sold in some health food stores. Taking more than one remedy at a time or taking the wrong remedy can harm you.

ACUPUNCTURE: This is not usually done along with homeopathy because it can make homeopathic remedies stop working, but about a year after my surgery I began going to a wonderful Lesbian acupuncturist who knows how to combine both safely. I had treatments twice a month for a while, and now once a month. I feel stronger and less sick now than when I started.

Help From Friends

I literally would not have survived this long without help from my friends and other Lesbians. My wonderful Lesbian Separatist friends here in Oakland came to my help immediately without being asked. Then they publicized my need for money and information, and I received help,

information and good wishes from over seventy other Lesbians. I wrote about this amazing event in "A Lesbian Love Story: When Lesbian Community Works," published in *Lesbian Ethics*, Vol. 5, No. 2, Winter 1995 (LE Publications, P.O. Box 4723, Albuquerque, NM 87196) and in *Lesbian Friendships: For Ourselves And Each Other*, edited by Jacqueline W. Weinstock and Esther D. Rothblum (New York University Press, 1996).

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Editor's note: Because of the length of this article, it will be published in two parts. MAIZE Winter issue will bring you "Self-Care" and the bibliography.

*Walking soft wet path
Leaf mosaic yields quietly
Sudden deer cough - snort*





ON MAIZE

I am happy with how MAIZE is coming together with me as its editor. We finally have 48 pages! We have some of our old writers back, and we have new writers. And I have received a lot of support from you, praise for what I do right, and complaints for what I do wrong. You can help me with some of the problems. They are:

1. If your copy of the Summer Issue, #58, had any blank pages, please let me know and I will send you another copy. There were quite a few with pages 4 and 41 missing. A printer error which I didn't discover until after the mailing.

2. **NAMES:** The name that appears on your copy of MAIZE is the name I know you by. If you write to me using any other name, I don't know that it is you.

The MAIZE files are set up in alphabetical order according to your **FIRST name**. When you change your name, or write to me using anything other than the way I know you, then I think it is someone else and start a new file. Even if you just use an initial and your last name, or just your last name. Then I have to go through the whole file to find a matching address. Don't decide to go by your middle name, for instance, without telling me so that I can change your file and get it back in alphabetical order. This problem has caused me to tell some of you that your subscription is not paid up to date. It has also caused me to send a notice of end of subscription to someone who is contributing articles.

3. **PENWOMONSHIP:** Please give me the few extra minutes it takes to stop and write so that I can read each letter in a word. It is a big help to know how to spell your name and address, among other things. I have had two contributors apologize for typing their cover letters. Believe me; I bless you any time you type my letters!!

4. **FOREIGN MAIL (POST):** I am not a well traveled person; I have lots of trouble with mail from other countries. I am used to an address

consisting of 3 lines: the first one tells me the name of the person; the second one is a number, then a name and then the word "street." That tells me the number of her house and the name of the street that it is on. The third line is always the name of a city, initials of a state and five digits which is our Zip Code in the U.S.

Since I don't speak any language except American English, I don't always recognize whether a word is someone's name or not. Often they are very different from American names. Your numbers are in different places and I can't even pronounce a lot of the words, so I have to copy them letter by letter. You can make this all very simple for me if you will write your name and address exactly like I am supposed to put it on your mail (your post) and take the time to make each letter and each number perfectly clear. (And always write it the same way.) Then at the end of your address, put the name of your country in English. The U.S. Post Office will not deliver anything that does not have the country written in English.

5. **Never** address MAIZE mail to Spinstervhaven. Someone else takes care of SpH mail and it is sometimes 2 months before it gets to me.

* **The Newsletters** that I receive are great! I read them and look for anything that I think I should put in MAIZE to share with the whole community.

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Shewolf's

DIRECTORY OF WIMMIN'S LANDS

by Shewolf @ Woman's World
and wimmin of the lands

Second Edition 1997 - 1998
Text @ 1996 Shewolf @ WW

Copies available from:
Royal T Publishing, 2013 Royal Street
New Orleans, Louisiana 70116
\$12.00 ppd.

TIPS FOR VISITORS TO LESBIAN LAND

- The visitor calls or writes in advance. She includes a SASE if writing; she doesn't put "Lesbian" or "Dyke" on a postcard or envelope to the land.
- She arrives somewhere near when she said she would. If she can't find the land, she doesn't talk to neighbors about the wimmin's land.
- She comes prepared to care for herself totally, or makes specific arrangements with the land.
- She doesn't presume anything; she asks what is appropriate in the way of food, money, pets, phone use, scents, smoking, chemical use and anything else that affects the wimmin on the land.
- She respects the land, leaving everything the way she found it. She takes her garbage and recycling with her.
- She comes willing and ready to enter into the life of the land, to pitch in on work projects as well as cooking and dishes, unless other arrangements have been made.
- She communicates what she is seeking from the wimmin on the land and what she has to offer.
- She understands that Lesbians on the land are not likely to have more resources than she: no more time, energy, love, strength, money.
- She respects the life the land Dykes are creating, (knowing each land may be different from the others) and lives as they do during her visit.

LAND LESY

Land LESY (Lesbian Economic System) is a regular MAIZE listing for Dykes on the land or readers of MAIZE. LESY includes anything we want to give, offer or pass along to each other, as well as specific things that we need. Everything is Dyke to Dyke, for our personal use (not to sell or give to someone else). (See MAIZE #41)

LESY is not money-based; no buy/sell, no barter/exchange. No Dyke needs to offer something in order to accept something and visa versa. LESY works when we give what we have to offer (no sacrifice) and when we accept as much as we need or want. We each find our own balance in giving and receiving.

With each response to an offering or request, the Lesbians decide between themselves the details of the transfer: how many or how long, when, who pays for gas and shipping or materials, etc. We will create our Land LESY as we use it. Yes, use it, that's what it's for?

Please update your listing each issue if there have been any changes, and respect the privacy of the wimmin listed here.

AMETHYST, P.O. Box 30204 Philadelphia, PA 19103-0204. Phone: (215) 772-1015, E-mail: amethystwomyn2hotmail.com.

OFFERS: *Taped music, mixes as well as individual artists like Sade, Sting, Tania Maria, Milton Nascimento, & Lesbian folk music like Alix, Cris & Tret, Alice Di Micele. Blank tapes appreciated, but not necessary. I'll pay postage. Send Long SASE for list.

*Info about dyke scene(s) in Philly.

*Info, resources, recommended book list for wimmin survivors of incest.

*Inspiring quotes on postcards (handwritten).

*list of performance venues for Philly singer/song writers.

REQUESTS: (I'll pay postage) *Unscented soap, shampoo, laundry detergent. * Any types of candles (scent OK)

*Info about, or connections with other Haitian American dyke artists/musicians/writers.

*Inspiring quotes, *Anything by or about JEB (Joan E. Biren, lesbian photographer)

*Empty tunafish/cat food cans (decorate, add wick & wax, you've got a beautiful, recycled candle!)

*Pen Friends, I am an Aquarian Pagan, Haitian

American artist. Interests include live food lifestyle and intentional communities.

AWI, RATHGASKIG Cottage, ballingearry, Co. Cork, Eire (Ireland)

OFFERS: Moon flower moon calendar, starts Samhain, 97. A3 & A4 on colored card.

BEATRIX BOESCH, Gross Ellenberg 7a, 29562 Suhlendorf, Germany

OFFERS: *A tape with old female music which is increasing your concentration when you are learning or studying. *Flower Essence Mixture for animals. Please tell me where she is having her disbalance or pain. A photo would be nice.

BREN YAU, 408 Gordon Rd, Thorneywood, Nottingham NG3 2LL, England

OFFERS: *Taped, thinking/ feeling/ inspiring/ funky/chillin' music, eclectic range from J. Siberry; PJ Harvey; McGarrigle sisters; Billie Holiday; Sinead O'Connor, (send IRC's for compilation tape) *Mutually supportive & creative correspondence with/ pen pals.

REQUESTS: *Exchange of ideas, inspiration, news, contemp arts & feminist politics, and gardening advice for small, partly shady garden. *Feminist, Goddess, nature related stories for children. *Alternative treatment advice (self-help remedies poss?) for children's diseases such as diphtheria, whooping cough, rubella, etc. as opposed to orthodox vaccinations.

*Herbal remedies *Recommended children's books (7+)Feminist/Lesbian journals, newspapers fanzines book catalogues. (I pay all postage.)

CAMP MARY, POBox 374, Pelham NH 03076

OFFERS: Anti-Ableism Discussion Facilitator's Handbook. Send manila envelope with \$1.40 postage.

DEBORAH-MARIE, 41 St. Paul St. #2, Belleville Ontario K8N 1A7 Canada

REQUEST: *Pen-pal. I'm 39, non-smoker, gemini, I enjoy outdoor activities, seek wimmin with good sense of humor, correspondence with wimmin not afraid of the "L" word. Correspondence may lead to friendship.

FOX, POBox 4723, Albuquerque NM 87196
OFFERS: *A video camera and editor, to loan, for
dyke video projects.

FULL CIRCLE FARM, 604 Silk Hope/Liberty Rd.
Silver City, NC 27344
OFFERS: *Info/instruction in organic gardening,
farming, greenhouse, carpentry, renovation.
REQUESTS: *Work: carpentry, gardening,
orchard, general work on the land. (Experience not
necessary.)

GWEN AND GAIL, Rt.5, Box 100, Holly Springs
MS 38635
OFFERS: *Homemade flower essences, preserved
in alcohol or vinegar. Individual stock or dose
bottles: black eyed susan, broccoli, cosmos,
evening primrose, daffodil, impatiens, lemon,
pansy, red salvia, sesame, squash, peach, zinnia.
We will psychically choose for you, if desired.
Send symptoms or needs, if you like.
REQUESTS: *Temporary help with carpentry and
land upkeep, no experience necessary.

HEATHER, Box 809, Lumsden Sk, Canada
S0G 3C0
OFFERS: *Handbound soft-covered journals, I pay
postage.
REQUESTS: Handmade paper for books.

JENNI MOON, By The Sea, GB 4B Comp 8, RR1,
Walton, NS B0N 2R0 Canada
OFFERS: *Organic heritage veggie seeds.
*Info on growing/living with indoor houseplants.
*Handknit all cotton personal/dish cloths, various
colors. *Correspondence/Info on vegetarian and
vegan cooking, recipes.
REQUESTS: *Info on how to grow mushrooms.
*Info on growing sweet potatoes in a northern
climate. *Info on organic control of spidermite
and scale for indoor plants. *Resources or info on
building a greenhouse with old windows.

JO GREENWOOD, POBox 266, Husum, WA
98623
OFFERS: I have a beautiful, secluded place here
for 1 or 2 women to live in the country. Rent free.
Priority given to older women.
REQUESTS: *Help with occasional odd jobs if
you come to live here.
*Letters from country women or those who love
nature and long for the country. Especially older
women over 50 with interests in common;
nature, painting, singing, reading, herbs.

*Back issues of Maize that you are through with.
(I'll pay postage.) Write first.
*A list of books about women loving women in
the olden days and/or in the country. (quality
literature preferred) Fiction preferred. Even one
or two titles would be appreciated.
*Info about what to do about big round knobby
places on pine branches, eventually overtaking the
tree, causing it to die.

JODI, POBox 841, Great Barrington, MA 01230
REQUESTS: *Help with, or info about repairing:
telephones (phone itself, not wiring in wall)
wristwatch (wind-up, not battery powered)
tape recorder. *Pictures of dragonflies
*Info about and/or pictures of ravens. Any and
everything from biology to personality to culture
to habitat, to fiction or nonfiction stories about,
personal encounters with, human lore about, etc.
Any source or style.
*Copies of Madness Network News (as far as I
know, these have been out-of-print for 10 years) or
any other anti-psychiatry or Mad Movement
resources or publications. *Humor: jokes, stories,
cartoons, personal experiences, anything you think
is funny. *Someone to "unzip" the shareware
someone gave me. *Jigsaw puzzles *Blank tapes
(or recorded ones, I can erase them.) *Source for
Dr. Bronner's calcium powder. I can't get it locally,
but if you can buy it and mail it to me, I could pay
your cost plus postage. (Write first with the prices.)
Or, can anyone recommend a mail order company
that carries it? *Cassette tapes of the out-of-print
records of Baba Yaga and BeBe K'Roche.

JONI MITCHELL, 5071 Lobelia Rd, Vass, NC
28394. (910)245-7148,
jmittchell@mindspring.com
I would be willing to pay half of the shipping.
OFFERS: *Women's music on records.
*Pioneer record player (works fine, requires a
receiver). All free to a good home. I have the
following record titles: From Women's Faces
Therese Edell; A Lesbian Portrait, Linda Shear;
Foxglove Women, Trish Nugent; Green Sneakers
and More Than Friends, Robin Flower; Women's
Orchestral Works and Moon Circles, Kay Gardner;
Oregon Mountains (2 copies), Woody Simons;
Sisterfire; Live Dream and Heartsong, June
Millington; 3 Gypsies; Songwriter, Margie Adams;
Testimony, Ferron; At Carnegie Hall Meg Chris;
Berkeley Women's Music Collection; With a Little
Luck, Deidre McCalla; convicted, MS DeMeanor;
Let it Be Known and The Ways a Woman Can Be,

Teresa Trull; Fire and Rain, Holly Near; What We Did While Waiting for the Moon, Mimi Jones and others; Linda Tillery; The Reel World String Band; Lucie Blue Tremblay; I know you Know, Face the Music, and Turning it Over, Meg Christian; The Changer and the Changed, Chris Williamson; Lavender Jane Loves Women, Alex Dobkin; Celtic Harp Secrets from the Stone, Judith Pintar and an album by Fred Small, The Heart of the Appaloosa.

JUDITH SARA, POBox 278, Montague MA 01351.

OFFERS: *Instruction/information on firing pottery with sawdust; basic info on handbuilding clay pots and sculpture.

REQUESTS: *Pottery books, tools, supplies, and equipment. I can pay postage. Please write first if it's heavy.

*Suggestions for ways to repel mice and ticks from in and around living spaces.

JULIAN LEWIS, 731 Hlavka Road, Maple City, MI 49664 OFFERS:

*Work on fall projects in exchange for learning. I'm strong, flexible & fun to work with. I have a tent and truck - I'm ready to travel. Available late August to indefinitely.

REQUESTS: Opportunity to work with women on construction projects, alternative energy installations, graywater systems, sheep * goat shelters, etc. I'm especially interested in strawbale and cordwood techniques.

KATHERINE ALDER, 43 Gravir, Isle of Lewis, Scotland HS2 9QX

OFFERS: *A certain amount of knowledge about the Tides, and about the Stars and Planets, and the Moon and her phases, why they rise and set where they do, and how their paths across the sky are how they are, and how it's different at different seasons, from different parts of Earth, and at different Ages (a 25,000 year cycle).

*A diagram showing what part of what constellation is in each thirty degree section of the ecliptic band, corresponding to each sign of the Zodiac (They have all moved around rather since being named about two thousand years ago so the Zodiac sign does not correspond to the constellation of the same name.)

*"Web of Days," Dec. solstice 96 to Dec. solstice 97, moon calendar. A3orA4 single sheet. Black & white (to color in) or colored in. B&W can be used as menstrual chart.

REQUESTS: *Warm communication with radical

dykes. *Sharing of info and support with other dykes who are trying eating mainly raw food.

LA ESTRILLITA (Little Star), POBox 45384, Rio Rancho, NM 87184

OFFERS: *Tenting inside house; listening to the wind; housebuilding (ideas, labor).

REQUESTS: *Good company; knowledge of the stars; organizational, carpentry, tile skills.

LIERRE KEITH, 200 King St. Northampton, MA 01060.

OFFERS: *Copies of my novel, Conditions of War.

*My novel, Skyler Gabriel, a mystery.

Postage is \$1.25 for one, \$1.75 for both.

LITTLE OWL HCR 2, BOX 721, TUCSON, AZ 85735.

OFFERS: * Correspondence, * Have room for one woman at a time to experience the desert and her beautiful sunsets. (Must not be allergic to cats, dust or overly allergic to pollens)

REQUESTS: * Information on making small or large solar ovens, and ways to solar heat water to bring into house. * Pen pals.

MADELAINE ZADIK, POBox 26, Cummington, MA 01026 (413) 634-5617

OFFERS: *Seeds: hardy onion (have survived to -40°), lupines (mixed colors), purple columbine, catnip and more.

*Sample pack of greeting cards (no envelopes).

*Homegrown pesticide-free dried catnip.

REQUESTS: Vegetable seeds for very short season crops, flower seeds.

MFL/BARBARA ESTER: P.O. Box 383, Richmond, UT 84333

OFFERS: Music For Lesbians, "Day To Day" Please send \$1.00 for postage.

NINA PUGLIA, 835 W. Montrose, Chicago, IL 60613

OFFERS: *Gifts of urban surplus, culled from local thrift shops, garage sales, etc. Send a wish list and be sure to include size info (for pants, waist size is best). I usually rummage from May to September. I pay the postage.

*Winter holiday cards with envelopes, offset printed with some handcoloring. I've made my own cards for years and always have some left over.

REQUESTS: *Guided relaxation tapes (I can pay for the tapes and postage.)

*Information/suggestions from lesbian experience about ways to relax.

OUTLAND, POBox 130, Serafina NM 87569
We'll pay postage on anything we offer or request.
OFFERS: *Any back copies of MAIZE that we still have. *Info on building: adobe, round, non-toxic (send specific questions.) *IMPORTANT PURSUITS, Questions of Value for Radical Dykes (by Lee). A set of 170 cards to stimulate thought and discussion. For Lesbian use only. *THE WIMMIN OF OUR DREAMS, by Jae Haggard. Homespun fiction about a Lesbian world. A LandMade book (150pp) *COUNTRY DYKE SONGS, a LandMade tape of songs by Jae. *Organic open-pollinated seeds: collards, lambsquarters red + green chard, rutabaga, hubbard squash, acorn squash, hopi-blue corn, rainbow-inca corn, pole beans, green + purple, scarlet runner beans, yellow wax bush beans, dill, calendula, 4 o'clock, zinnia, marigolds.
*To Spinners: wool bat, natural & colored;
*To Weavers: wool yarn, various sizes, colors, amounts. *Fine cotton yarn (8/2), natural and colors. Write and let me know what you need.
REQUESTS: *Organic seeds (not hybrid).

PENNY WILSON, POBox 59267, Chicago IL 60659-0267. I'll pay postage on anything I offer.
OFFERS: *8 rolls of blue 1/4" wide rayon curling ribbon. Each roll holds 55 ft.
*Copies of "The Woman Centered Economy," an anthology published by Third Side Press. The subtitle is "Ideals, Reality, and the Space Inbetween." It has articles by lots of different women on money. Limit one copy per lesbian, but I do have 100 copies, so do ask if you would like to read it.

REQUESTS: *Pre-1940's light fixtures. They don't have to work (I can do rewiring). Write first and I will pay postage.

RACHAEL ROSEN: 536 41st Street, #19, Oakland CA 94609
OFFERS: Correspondence/friendship with radical Dykes, especially other Disabled Dykes. Jewish and separatist positive, non-smoking, non-drinking, anti-s/m only. Please send unscented letters cuz I've got Environmental Illness.
REQUESTS: *Canceled and uncanceled stamps from all countries, especially ones with nature scenes, i.e. animals, landscapes, trees, flowers, etc. any honoring females and resistance movements.

*Flower seeds: anything easy to grow in CA climate that will not be scented. Thanks.

SANDY SMITH, 737 Phillips Rd. NE, Massillon, OH 44646
OFFERS: *A place to stay for a few days in North-east Ohio. I'm 20 miles south of Akron. I travel as much as possible and would love to host traveling wimmin.
REQUESTS: *Gifts of good wishes & energy hugs for me and Egg Moon Farm, a women's land collective with which I am associated.

SOMETHING SPECIAL, 7762 NW 14 Ct, Miami, FL 33147
REQUESTS: *Heat tolerant veg/flower seeds.

SUMMER FIKE & Bren Eve Smith, RR5, Bridgetown NS B0S 1C0 Canada. Postage appreciated when possible (U.S. bills fine).
OFFERS: *Homemade tapes of women's music. *Handmade recycled cards and stationery, *Seeds: dill, cilantro, squash, echinacea, beans. *Nettle tincture. *Seashells & stones from our favorite beaches. *Surprise packages *Plans for inexpensive furniture ideas. (bookcases, couches, tables, etc.) *Herbal information.
REQUESTS: *Info about making soap without lye. *Gardening supplies (seedling trays, pots, small tools, etc.) and seeds.
*I lost my Laura Kemp (Oregon) cassette; I'm looking for a copy. *Feminist/Lesbian utopia fiction or non-fiction books. Temporary loans fine. *Lesbian artwork, magazines, etc. for our guest cabins and work spaces *Info on natural herbal rearing of goats & chickens. (Book suggestions) *Surprise packages.
*BrenEve desires warm, supportive correspondence with sober dykes. Literature on lesbians in recovery also appreciated. *Beginner info on fiddle playing.

SUNDYKE, An Talamh, 6 Crothair, Eilean Bhearnaigh, Isle of Great Bernear, Outer Hebrides HS2 9LZ, Alba / Scotland.
REQUESTS: *Seeds of osteospermums, red basil and lemon basil, woad, geranium renardii. Either self-collected or unused bought seeds.

SUNLIGHT, Deep Dish Ranch, POBox 368, Albion, CA 95410
OFFERS: *4X6" postcards of drawings with short quotes from "Being."

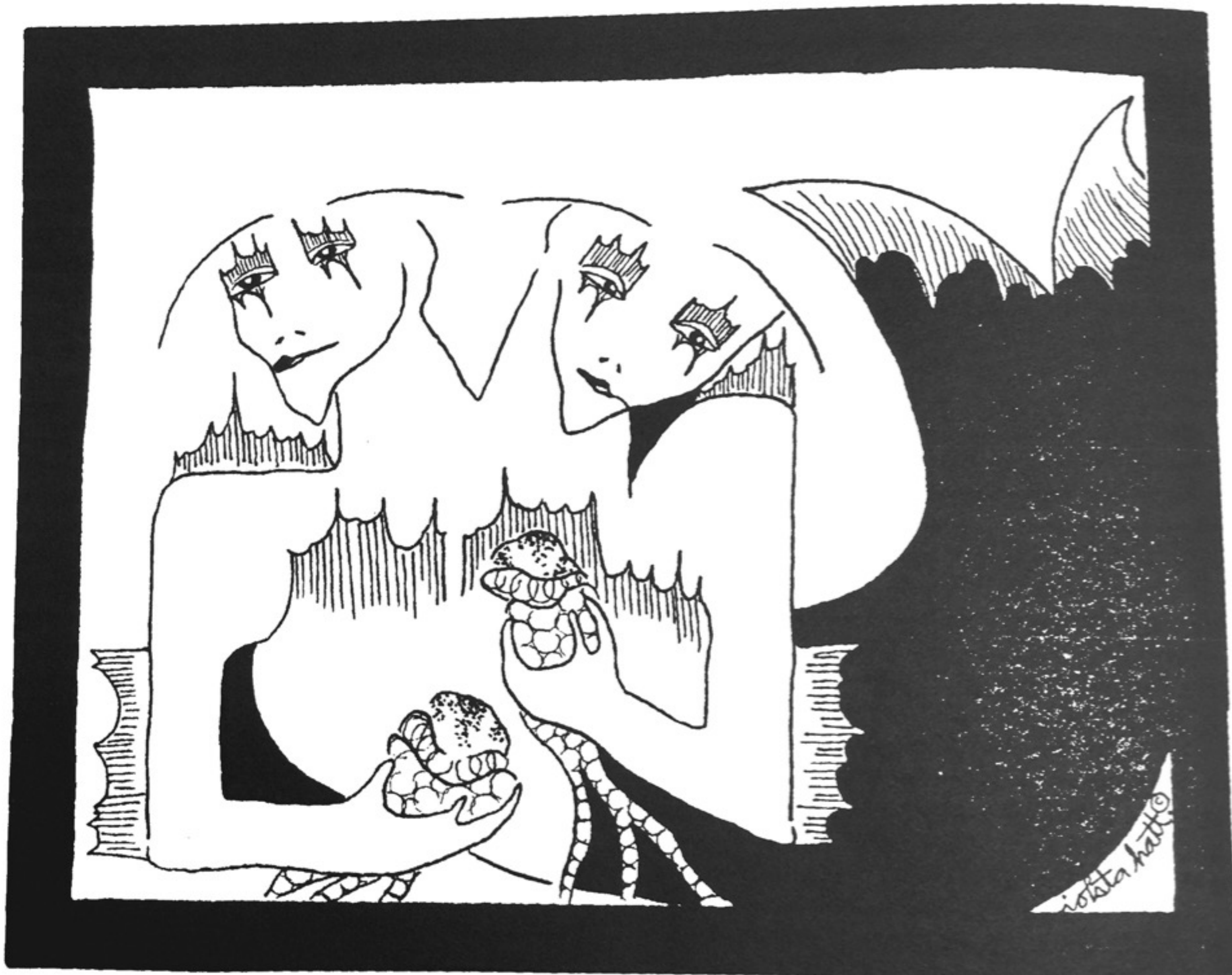
SUSAN LAUHLAN, % Womland, Inc.
POBox 293, Belfast ME 04915
OFFERS: *Womland notecards, packet of 8. Please
send \$1.00 postage for each packet.

SUSAN D. SMITH, RD 3, Box 880, Port Matilda
PA 16870
OFFERS: *Organically grown catnip, packaged in
recycled plastic from bags my dialysis supplies
come in (small bags).
*Plastic tubing from my dialysis supplies; this
tubing would have had only sterile solution in it,
no body fluids.

TERRA, Chateau Gres, 21440 Poiseul La Grange,
St.Seine L'Abbaye, France
OFFERS: *A true fairy tale on cassette, "The
Curious Princess" by Viviane and Doris.

WEST WIND, POBox 304 Ribera, NM 87560
OFFERS: "Creating a Women's Land Trust." What
you need to know about philosophy, incorpor-
ation, tax-exempt status, loan pools. Please send a
stamped, long, SASE.

ZANA, HC 2, Box 6872-044 Tucson AZ 85735
OFFERS: *Book of my poetry and art, "herb
woman" (send 6X9" self-addressed envelope with
\$1.24 postage. *Journey To Another Life (past
life meditation tape). *Three-book set: Trees;
Shrubs; Flowering Wild Plants; by W. C. Grimm.
(Eastern U.S. focus.)
REQUESTS: *hickory nuts, *butternuts.



COUNTRY CONNECTIONS

Please respect the privacy of the wimmin listed here.

AMAZENJI, RR2 S11E C3, Burns Lake British Columbia V0J 1E0 Canada

(250) 694-3630 (before 8am, after 8pm)

Open to traveling womyn and children (boys under 5) and work exchange sisters. Camping from May-Oct, Alcohol and drug free. Womyn's gathering, Zen retreats.

AMAZON ACRES, HC 66, Box 64A, Witter, Arkansas 72776.

AN TALAMH, 6 Crothair, Eilean Bheamaraigh / Isle of Great Bernera, Outer Hebrides, HS2 9LZ Alba / Scotland. 27 acres next to the sea. Visitors welcome to this Lesbian Land. Camping, possibly stay in house. Write in advance.

APPLE SCHRAM ORCHARD, 1300 Mt. Hope Hwy, Charlotte, MI 48813. (517) 649-8957. 40 acres, 17 in apple trees, rest in small grain, hay, grass rotation and wood lots. Certified organic since 1990. "I'm always looking for help!"

ARCO IRIS, HC 70, Ponca, Arkansas 72670-9620

ARF/New Mexico Women's Land Trust, POBox 707, Tesuque, NM 87574

BELL SPRINGS, POBox 90623, Austin, Texas 78709 Visitors welcome; seeking residents.

BOLD MOON, 5780 Plowfield Rd, McLeansville, North Carolina 27301. (910) 375-8876.

e-mail: jjensine@aol.com
21 acres near Greensboro, NC. Camping for Dykes who write or call in advance. Womyn's concerts and gatherings, write to be on mailing list. Info about NC dykelands and local newsletter, "Womyn On The Land." Please send SASE.

CABBAGE LANE, POBox 2145, Roseburg, Oregon 97470

CAMP MARY, POBox 374, Pelham, New Hampshire 03076. (603) 635-3046. A small, integrated access, EI safer Women's Community that strives to provide a rural, waterfront, out-door experience for severely disabled women and their friends. We provide anti-ableist education and integrative access consultation. Visitors are welcome with advance confirmed reservations. Cabins, tenting, RV and gathering space are available for a pre-arranged donation.

CATSKILL MOUNTAINS, Fran Winant, 114 Perry St. New York, New York 10014
(212) 989-2127 or (212) 865-1172
Looking for women to share house & land. Explore farming, intergenerational community, place to retire.

COVENTREE, Chris of Coventree, Troy, Maine 04987. Camping, visitors, apprentices, community members.

DANCING FISH LODGE, 627 Wisteria Lane, Waverly, Tennessee 37185 Seeking co-housing communal living commitment from women gardeners, musicians, writers and artists. Currently a 6000 ft. retreat center on Tennessee River and Kentucky Lake, 65 miles west of Nashville. Campers and visitors are welcome.

DEGREES OF FREEDOM, 10055 Kline Rd. R.D.#2, W. Salem, OH 44287 (419) 853-4892
e-mail: degreesoffreedom@juno.com
Guest rooms, cabins, camping, RV hookup, pond, organic gardens, vegetarian, retreats, workshops.

DOE FARM, Wisconsin Women's Land Cooperative, 18134 Index Avenue, Norwalk, WI 54648
Camping, lodging, membership, summer work.

FULL CIRCLE FARM, 604 Silkhope-Liberty Rd, Silver City, North Carolina 27344 (919) 742-5959
Visitors, camping community members, work exchange.

FULL MOON ENTERPRISES, POBox 416, Hopland, California 95449 (707) 744-1648 or 1190. Cattle ranch, camping, Womyn's festival in June.

HARMONY HILL FARM/Northern Minnesota Women's Land Trust, POBox 124, Cotton, MN 55724.

HOWL/Huntington Open Women's Land, POBox 53, Huntington, Vermont 05462. (802)434-DYKE Seeking community members of all races and ages.

INTOUCH, Rt.2, Box 1096, Kent's Store, Virginia 23084. Camping and events center.

KIMBILIO, 6047 TR 501, Big Prairie, Ohio 44611. (330) 378-2481 or Kimbilio@Valkyrie.net We are 6-7 permanent residents living on 37 acres in northcentral Ohio. We are a diverse community. We have a bed and breakfast as an income source, rooms and small cabins for short-term, non-paying visitors (donations welcome) and short-term camping space. Barter welcome. Large gardens. We are adjacent to a new womyn's land, Egg Moon Farm. Visitors welcome, but call first.

KIRIWAI, #4, 71 Constable St. Wellington 6002 New Zealand
Looking for lesbians to build community on 300 acres overlooking Pacific Ocean. Growing season all year round. Partial focus on retirement. Visitors travelers, snoopers, gardeners most welcome. Please write first. Overseas mail may take ten days airmail.

LAUGHING R.O.C.S., POBox 2125, Snowflake, Arizona 85937 Looking for residents (wimmin and children), land partner.

LUNA CIRCLE FARM, Rt.1, Box 126, Gays Mills, Wisconsin 54631. Visitors, apprentices

MARSHLAND BASIN, Box 61, Site 1, RR 1, Strathmore, Alberta, T1P 1J6 Canada (403) 934-2043. 155 acres, 45 acre lake/wetland conservation project, greenhouse, 30X70 shop, restored 100 year old house. Exploring agricultural business potential. Looking for partners, landsitters, women visitors, ideas.

MOONSHADOWS, 34901 Tiller Trail Hwy, Tiller, Oregon 97484. (503) 825-3603. Seeking residents.

OUTLAND, POBox 130, Sarafina, New Mexico 87569. Remote Lesbian Spirit Community

seeking residents committed to self-sufficient living based in Lesbian culture and spirit. Write for info on becoming part of our intentional community.

OWL FARM/Oregon Women's Land Trust, Box 1692, Roseburg, Oregon 97470. Open land.

OWL HOLLOW, % 25650 Vanderburg Lane, Arlee, Montana 59821. (406) 716-3662.

PUMPKIN FARM, RR5, Bridgetown, Nova Scotia B0S 1C0 Canada (902) 665-5041. Organic farm, womyn's CSA, summer apprenticeships available, seeking lesbian residents and visitors. Send \$1. for farm catalogue, brochure, or apprentice info. (We can't accept US stamps, so we can't list it as SASE.)

RAINBOW'S END, 886 Raven Lane, Roseburg, Oregon 97470. 673-7649.

RANCHO DE TODOS COLORES, POBox 181, Cebolla, New Mexico 87518. Nonprofit tax-exempt land trust for lesbian mothers and their children. 40 acres of high (8500') mountain valley Lots of snow between Oct-Feb and lots of sun the rest of the year. Building a school, solar adobe structures, planting community gardens, riding and pack horses. Multiracial, multigenerational community. Visitors and new members welcome. Work weekends. Call for info: Tania (505) 351-4312 or Yolanda 988-5371.

RATHGASKIG (aka Raa) write: Gobnait, % Rathgaskig Cottage, Ballingeary, Co. Cork, Eire. (Ireland) Simple living, inside space & camping, Mountain, pinetrees.

RAVEN'S HOLLOW, POBox 41, Cazenovia, Wisconsin 53924. (612) 822-4758 or (608) 983-2715. Visitors welcome.

ROOTWORKS, 2000 King Mountain Trail, Sunny Valley Oregon 97497. Women and girl children. No dogs. Cabins and camping, \$5./day includes meals.

SAGUARO SISTERLAND, 12101 W. Calle Madero, Tucson, Arizona 85743

SILVER CIRCLE SANCTUARY, Rt.5, Box 100, Holly Springs, Mississippi 38635. (601) 564-

2715 (6 to 8pm cst). One hour from Memphis,
TN. Camping, visitors, apprentices

SISTER HOMELANDS ON EARTH (SHE)
Box 5285, Tucson, Arizona 85703

SKY RANCH, C4, Site 20, RR2, Burns Lake,
British Columbia V0J 1E0 Canada. Seeking
residents. Send SASE (Canada) or IRC (USA)

SONORAN DESERT, POBox 544, Tucson,
Arizona 85702. (520) 682-7557
Visitors welcome.

SPINSTERHAVEN, POBox 718, Fayetteville,
Arkansas 72702. Creating nurturing community
homes for aging and disabled Lesbians. 48 acres
on river in mountains. One house, one trailer and
one house under construction. Seeking tax-
deductible donations for environmentally friendly
development.

SPINSTERVALE, % Sunshine Goldstream, Box
429, Coomb, British Columbia, V0R 1M0 Canada
(604) 248-8809 Any traveling woman is
welcome to stop by Spinstervale on Vancouver
Island, BC. We have a few small cabins (\$5/nite
per person) and camping is always available.
Work exchange too, by arrangement. Herbs,
goats, gardening.

SPIRALAND/Spiral Women's Land Trust, HC 72,
Box 94A, Monticello, Kentucky 42633. (606)
348-7913. Open to new members, visitors,
apprentices, work exchange sometimes available.

SUSAN B, ANTHONY WOMEN'S LAND
TRUST, (SUBAMUH) POBox 5853, Athens,
Ohio 45701. (740) 448-6424. e-mail address:
965@seorf.ohiou.edu Seeking community
members, visitors, campers. Work exchange
available. House rental. Advanced notice required
before visiting!

SWIFTWATERS, Rt.3, Dahlonega, Georgia
30533. Riverfront campground or bed and
breakfast.

TERRA, Chateau Gres, Poiseul La Grange, 21440
St. Seine L'Abbaye, France.

TURTLE ROCK, 1755 Highview Lane, Upper
Black Eddy, Pennsylvania 18972
(610) 982-9012 (9a - 9p only please.)

Camping and guest room for womyn traveling
through. Companion animals welcome outside
only. We love company.

WEST WIND, POBox 304, Ribera, New Mexico
87560. Community of 7 lesbians (Dianne and
Earth are now members!) on 106 acres seeking
committed residents for a larger community, and
women who would like to learn building skills
and to help us build. The land was bought in 1995
by the High Desert Women's Land Trust. We are
getting established on the land and building
structures. We don't have housing for visitors yet,
but have a primitive community kitchen and good
camping weather April-Sept. Approximately one
hour from Santa Fe. Send SASE for info.

WE'MOON, 37010 SE Snuffin Rd, Estacada,
Oregon 97023 630-3628
Wimmin-only rural intentional community 35
miles SE of Portland OR. Seeking new members
who are very interested in living and participating
in the work and play of community life. Beautiful
land, 52 acres, large organic garden.

WILD BROWSE FARM, 87 Bullard Pasture,
Wendell Massachusetts 01379

WISEHEART FARMS, Box 237, Williamsport,
Ohio 43164. Seeking community members.

WOMANSHARE, POBox 681, Grant's Pass,
Oregon 97526. Seeking collective members.

WOMAN'S WORLD. Shewolf, POBox 655,
Madisonville, Louisiana 70447
email address shewolfWW@aol.com
The village concept is developing with an Old
Dyke Community in the center of it all!
Apprenticeships for lesbians to learn construction
and rural living from loving women! Private land
ownership and community land stewardship in
concert, within one hour of New Orleans in clean
air, fertile soil, and secluded woods! Also
opportunities for women to buy 5 acres and live
next to us and decide on entering the community
later if seems desirable. Getting to know the land,
the outside community, the country way of living
is sometimes more important to tackle first.
Adjusting to a new community takes a lot of
energy and time, too. Write for more specific
information and/or to schedule a visit in advance!

WOMEN FIRST FOUNDATION POBox 372
Greenfield, Massachusetts 01302.
10 acres in New York.

WOMEN'S PEACELAND, 5440 Rt.96, Box 34,
Romulus, New York 14541.
Land trust, intentional community. Visitors
(advance notice), residents, members.

WOMEN'S ART COLONY FARM % Kate Millet
195 Bowery, NYC, New York 10003
Summer: Writers & artists work exchange
Spring and fall: landswomen and builders work
exchange.

WOMLAND, Inc. POBox 293, Belfast, Maine
04915.

ODE TO BEA

By Diane Maria

My head firmly planted in the sand
I am here waiting as
Weeks ago, I found this lump
I'm sure is **benign**

From the first moment
I stepped into U³ church
You have illuminated my
Path with your smile.

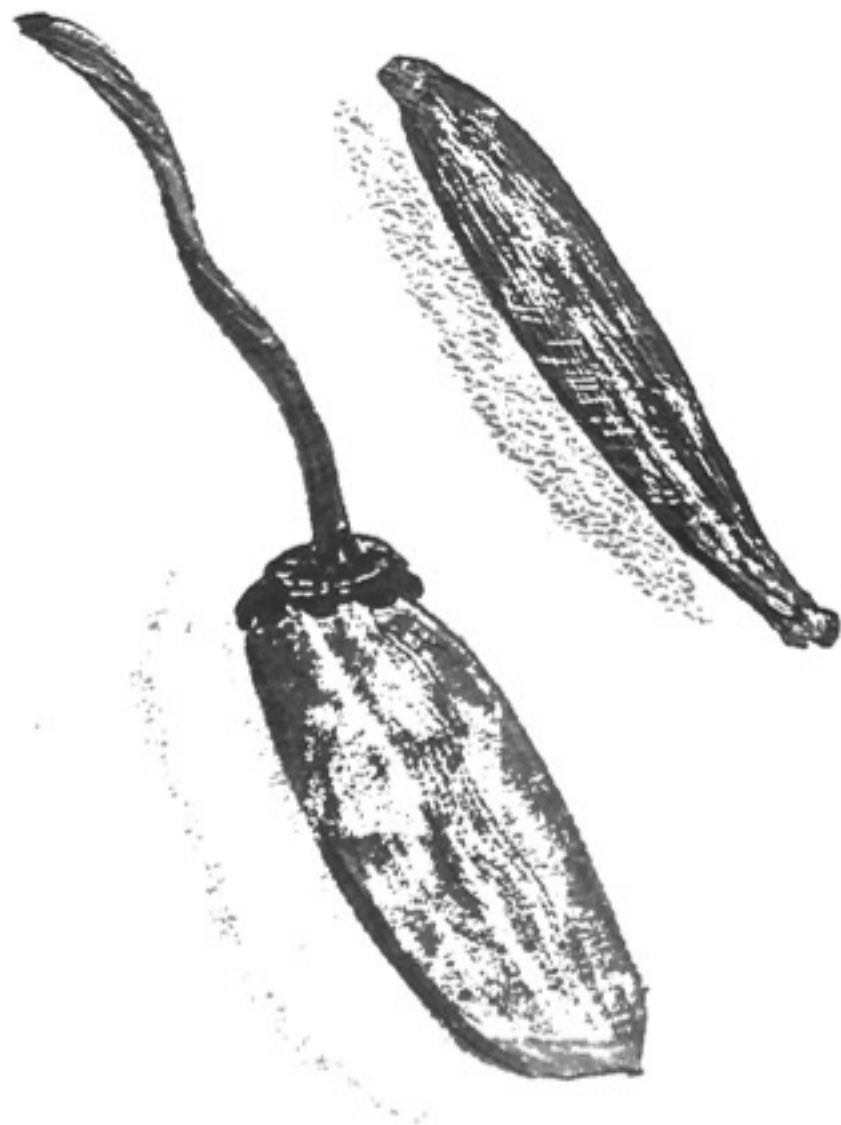
My head has **been** firmly planted in the sand, so
I wait for Kathleen to care for emergency
Patients who-need-her-more-than-me . . .

And when I see you other places
I recognize you by the happiness
That follows your **being**

With my head firmly planted in the sand, I
Wait my turn at the clinic eating Mexican and
Writing an ode to **Bea**

Having taken you for granted
Knowing I had rivers of time to
Be your friend, I cry oceans,
Mourning your pain and my loss

My head **being** firmly planted in the sand, I
Await My turn.



Bea Duffy died of breast cancer
December 1997. She was in her
seventies.



Lesbian Natural Resources

POBox 8742 · Minneapolis MN 55408 -0742

ANNOUNCEMENTS

FOR SALE 20 acres (more or less) very near two other Lesbian lands. Some flat, some gently sloped. Wet weather spring. Cash price \$1000/acre. Call or write Silver Crone, Rt.2, Box 149A, Elkins, AR 72727. Phone: (501) 643-2226.

ALSO FOR SALE BY SILVER CRONE: Six poetry books, \$6.95 each, Self help books: "Death, Have It Your Way," \$9.95, Plays (for puppets) \$4.95 & "Why Is It Forbidden For Feminists To Laugh?"

ANOTHER resource for Dykes building their own buildings is "Building Round - Dykes Do It," a 1991 issue of MAIZE. It's available free from Outland, P.O. Box 130, Serafina NM 87569.

RAGING DYKES NEWSLETTER (RDN) is again available. RDN is an International newsletter & network for Radical Lesbian Feminists and Separatists. For more info write to: RDN, P.O. Box 238, Preston, Lancashire, PR13GP, England.

LESBIAN HOMESTEADING APPRENTICESHIP available at Wild Browse Farm. Learn Country self-sustaining & homesteading skills on Lesbian Land in rural MASS. Organic food production & preservation, working with nature spirits, forest care, construction skills etc. A summer of cooperative work, learning & fun. For more details write or call Sharon at Wild Browse Farm, 87 Bullard Pasture Rd., Wendell, MA 01379. Phone: (978) 544-6347 before 9 PM (E.S.T.)

COUNTRY CRONE CONNECTIONS:

Free pen-friend list for country women over 45 years old. Send S.A.S.E. plus name, age, address, description of self, pets and interests in 60 words or less. (Please type or print small.) Send to: Greenwood, P.O. Box 266, Husum WA 98623.

HAVE SPACE FOR WOMEN TO LIVE:

A meadow in the forest. Priority given to elder women. Traveling women welcome to camp. No smoking, no dogs (because of deer). Please write at least one month in advance to: Greenwood, P.O. Box 266, Husum, WA 98623.

GOLDEN THREADS is a worldwide network designed to end loneliness and isolation among midlife and older Lesbians. It is a discreet contact

publication for Lesbian women over 50, (no woman is excluded because of age) The publication is free to members. For more information contact: Golden Threads, P.O. Box 65, Richford, VT 05476.

RESEARCH INFO wanted on LAND LESY.

Please take a few minutes to write and let us know: (1) How many times have you used it? (2) Did you get what you asked for? (3) Did someone want what you had to offer? (4) Was the transaction successful in your opinion? (5) Was your exchange a basic life need? (6) Did she let you know that she received it? (7) Comments. Send your answers to MAIZE or to Lee at P.O. Box 130, Serafina, NM 87569. A report on the results will be published in MAIZE.

IN RECOVERY from "open" wimmin's land. Two dykes and 3 dogs seeking a rural / semi-rural house-sit or permanent rental from late fall through winter possibly longer. We have plenty of rural living experience without amenities (but they sure would be nice!!) Open to all locations but would prefer the West Coast or Southwest regions. Please write to: Erin, P.O. Box 657, Tesuque, NM 87574 or call (510)486-1596. Leave message for Erin.

CORRECTION!!! The Moon Flower calendar printed in the Spring issue of MAIZE was created by Awi of Bellingeary, Ireland. I said it was by someone else. Awi plans to have a 1999 calendar ready for the winter issue.

CORRECTION! MAIZE next deadline **NOV. 1st**

LOOKING FOR woman caretaker for primitive campground in exchange for place to DRY park very small rig or tent. An hour a day of work is all it would take. We furnish lots of woods to roam, pond to fish, electricity, drinking water, outdoor facilities / solar shower house, etc. Rugged woman needed. Must commit to at least 6 weeks. 40 min. from New Orleans, plenty of time for a paying job outside. Interested only in a **REALLY reliable, trustworthy**, non drinking person or couple who like nature and some solitude. Right now it's pretty hot so most women would not want to come till Fall, I would think. Contact shewolfWW@aol.com or write to Shewolf, P.O. Box 655, Madisonville, LA 70447 or call (504) 892-9765.



Cedar

\$4.00

NUMBER 59