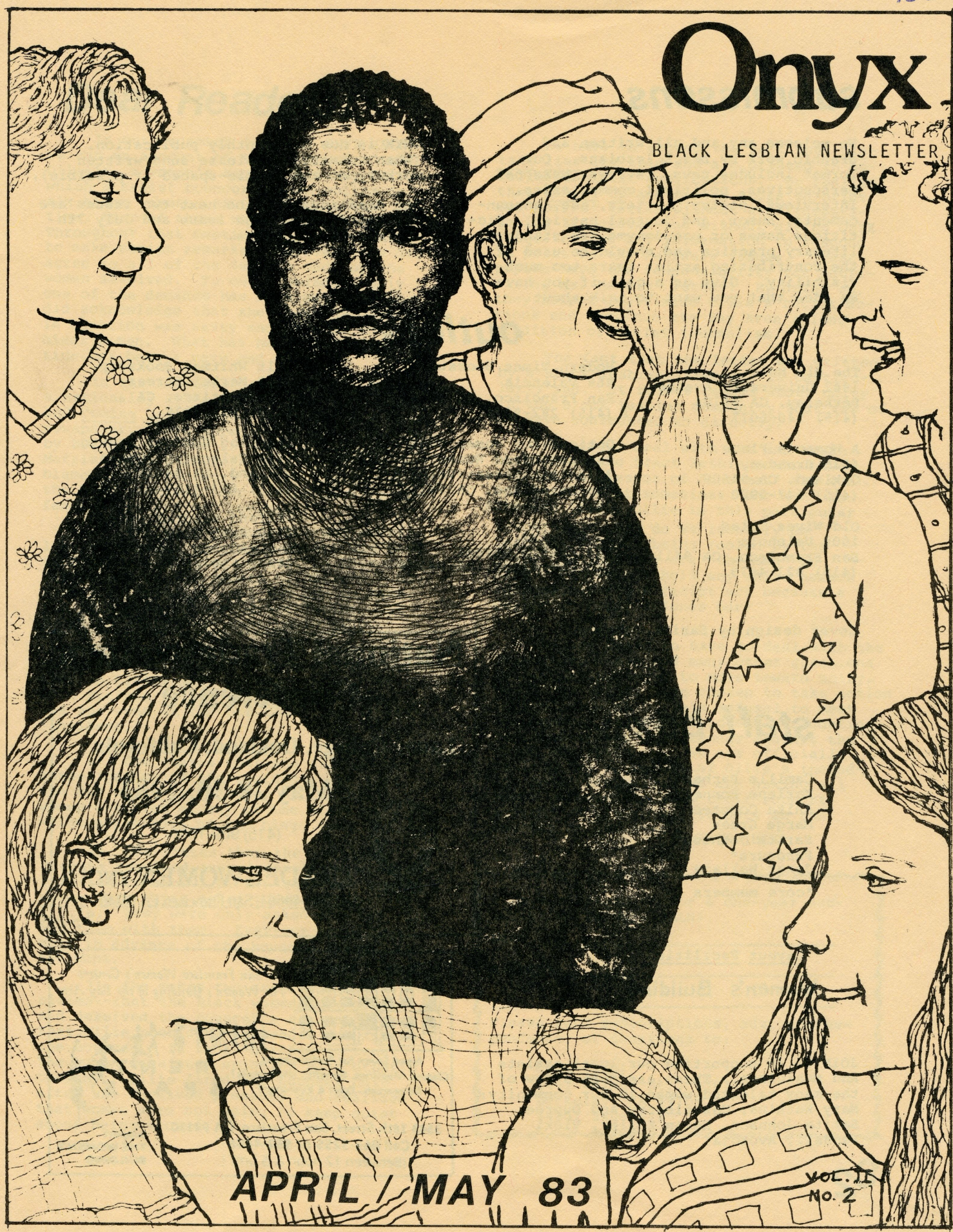


# Onyx

BLACK LESBIAN NEWSLETTER



APRIL / MAY 83

VOL. II  
No. 2



## submissions

We welcome any and all written and graphic work by black lesbians. Our format includes news, reviews, personal perspectives, political commentaries, interviews, poetry, letters, ads, announcements, humor, and journal entries. Fictitious names or pseudonyms are standard literary practice and should be used if the contributing artist fears too much visibility. Give us a call if you have an idea that you want to talk about.

ONYX is now a bimonthly publication. (When submitting, please send written work typed and double-spaced if possible).

The deadlines for the next two issues are May 5th for the June issue and July 7th for the August issue.

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2

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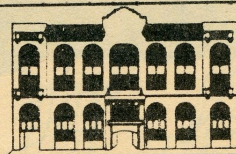
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# Dear Readers:

In our December issue of ONYX (BLN), we ran an account of the "encounter" at Ollie's, a woman's bar in Oakland, CA, in which a racist bouncer called police on six black women. As reported at that time, four of those women met with Ollie. Throughout that meeting, Ollie continued to make racist remarks. However, she did agree to all of the demands made by the women involved. To our knowledge, only one of the demands has been met. Ollie did acknowledge that she knew the bouncer in question was nasty and hateful towards black women. What has happened since that time has been a very sad tale.

In the February issue of both Plexus, a nationally distributed women's newspaper, and Coming Up, a lesbian and gay Bay Area newspaper, there appeared a letter written by Bea Morris, who is a black lesbian. Ms. Morris' letter in both papers put the blame of the incident on its victims (i.e., the black women). Her letter clearly defends Ollie and her business.

We have no question that Bea Morris, like many other people of color, was used as a pawn by a white person, in this case Ollie, one of the owners of Ollie's. Ms. Morris is certainly not the one to benefit by anyone believing her letter. It is Ollie's business that would gain.

For the benefit of our readers, we would like to respond to some of the outlandish claims made by Ms. Morris. We must preface this by stating that she was not even at the bar the night of the "incident."

1) She states that she did her own investigation of the incident. In fact, she did not interview any of the Black women involved or any of the Black or white organizers of the bingo game.

2) She states that the original dispute revolved around the Black women refusing to show I.D.'s. The fact is the women were never asked to show their I.D.'s. They were only asked whether they had them with them. Everyone said "yes" well in advance of the bouncer calling the cops.

3) She makes two contradictory claims--that the Black women were rowdy and deserved the bouncer's treatment, and that Ollie should be commended for firing the bouncer. In fact, neither is true. The women were just enjoying each other's company. Ollie fired the bouncer only after she received pressure and realized that women were not going to keep quiet about being abused.

We have to accept the fact that blatant lies are told and are printed in so-called feminist publications. We realize that Coming Up and Plexus chose to print Ms. Morris' letter without ever investigating its claims and without giving ONYX adequate time and information to respond in print in the February issues. These papers have the responsibility for publicizing Ms. Morris' letter. By doing so, they helped legitimize Ollie's racist actions and continue the Bay Area's long tradition of racist journalism.

The fact that the letter was written by a Black lesbian, however, is particularly sad. It raises issues about unity in the Black lesbian community that few of us have confronted so directly.

How do we deal with the sad truth that there are Black lesbians who have learned the lesson of "the man" all too well? And that sometimes "the man" is a woman (i.e., Ollie in this particular situation)? How do we identify as lesbians without being fooled by the white lesbians who are "the man" in drag? Can we not hold any white person responsible for a racist act because a person of color defends her?

We are going to have to deal with the answers to these and many other questions before we can begin to move toward unity. We of ONYX (BLN) have chosen to take action in dealing with Ollie's refusal to meet the demands she agreed to and her continued accusations and slander against the women who spoke up. We are officially calling for a boycott of Ollie's including Radclyffe Hall. We are asking all women who want to show their support against racism to participate in the boycott of Ollie's. -ONYX (BLN)

I have enclosed \$5 for a one-year subscription to ONYX (BLN).

Name \_\_\_\_\_

Address \_\_\_\_\_

Please send subscriptions, ads, correspondence, or donations to:

ONYX (BLN)  
1442 Walnut St., #307  
Berkeley, CA 94709  
(415) 540-0671



# NEW NOTES ON LESBIANISM

by  
Cheryl Clarke

"Black lesbians" sounds formidable and intimidating. Did not Bell Hooks (*Ain't I a Woman*, South End Press, 1981) avoid the issue of black lesbianism in the context of her feminist arguments for reasons she has never been able to explain that we (lesbians) know? "Black lesbians"--it is stark and startling. Did not Alice Walker (*Black Scholar*, Fall, 1981), an avowed non-lesbian, state that she would prefer, among others, the term "womanist" to the name "lesbian." "Black lesbians"--sounds like a Thelonious Monk tune. Lately, even I have been plying myself with such questions regarding my lesbianism: Why do I call myself a lesbian? Why do I elevate who I sleep with to politics? Why do I not pursue a more revolutionary politic--a polymorphous perverse vision of the world and of living. "Come out of the shoe box of lesbianism." "Do not be so cushioned in the narrow politics of sexual preference." "Are labels really necessary?" have been reverberating inside me regularly lately.

Black women like pretty names. Remember the names of Black girls in our lives growing up? Blossom. Queen Esther. Countess Peace. Floresta. Carleasa. "Black lesbians" is certainly different sounding. What black person or black lesbian in Harlem, on Chicago's South Side, Atlanta, Newark, Brooklyn, L.A. can relate to Sappho or the Isle of Lesbos, where white women were said to have migrated to cavort and become amazons. I wonder if they held black lesbians slaves? Lesbos, as Alice Walker suggests in her *Black Scholar* review of *Gifts of Power: The Writings of Rebecca Jackson (1795-1871)*, *Black Visionary* (edited by Jean M. Humez), was not the origin of lesbians. Lesbians like black folk, came into existence in what is now known as the Kongo, where language began, (thus, black lesbians' facility for talk, storytelling, and advice giving). So, perhaps, for black women to call ourselves lesbians is anachronistic, as black women have obviously been lesbians longer than all women, according to Walker. Is "womanist" any more viable though? It is not the name that the prevailing culture despises but rather the act... of lesbianism, womanism; the interdependence of women and women, the fucking, the eating, the smells, the juices, the vaginas that our enemies despise. If black women called ourselves something more neutral like "Black Azaleas," would other black women be more willing to identify with the politics of woman-bonding? If we were to call ourselves "black azaleas"

instead of "black lesbians" would black women be more willing to identify their woman-bonding as political? Would the black community be any more willing to accept our definition, our naming? "Black azaleas"--sounds like a less foreboding Monk tune. "Black Azaleas."

Black feminist critic Deborah McDowell (*Black American Literature Forum*, Winter, 1980, Vol. 4, No. 4, p. 153) takes issue with "Towards a Black Feminism Criticism" (*Conditions Two*, 1977, p. 54+), written by Black lesbian feminist Barbara Smith, for its lack of "precision and detail: McDowell demands that Smith and others like Smith who write from a--GASP!!!-lesbian perspective, pin our aesthetic to the page or folk will get confused. Not only may *Sula*, as Smith suggests, be interpreted as--GASP!!!-lesbian novel, we might also be able, based upon Smith's criteria, to interpret *Cane* from a lesbian perspective, i.e., that some writers who are not lesbians might be interpreted as advancing a lesbian aesthetic or ideology inadvertently.

The term "lesbian" has been denigrated, degraded, and made synonymous with disease. And feminists (lesbians) have rescued and reclaimed it as black folk have rescued and reclaimed "black." And "lesbian" can mean "nigga" (June Jordan, *Civil Wars*, Beacon Press, 1981, 0.12), especially if it's black lesbians doing it, especially if "nigga" means field hand, crazy nigger, outsider, rebel, trickster, Ananci, or guerilla. But if "nigga" means "unconscious, continuing self-hatred," as June Jordan proffers in her 1976 *Ms.* article, *A Declaration of Independence I Would Just As Soon Not Have*, reprinted in *Civil Wars*, lesbian is not the equivalent of it. It is hard to believe that June Jordan has not edited out or recanted that whole passage in which she denigrates lesbians; even for 1976 the attitude was reactionary! Maybe June Jordan should have used "bulldagger" in the analogy if she wanted to evoke the negative of lesbian--at least the terms "nigga" and "bulldagger" are equivalent. And if she still really believes that "lecherous, exploitative, shallow, acting-out, and pathological behavior" is synonymous with lesbian, then maybe June Jordan ought to find out more about lesbians. Get some balance, sister.

Who one sleeps with is important. It just is. Sexuality is not neutral, personal, or a private matter. Just

Continued on pg. 7



# Occupation: Ornament

(or)

How to Be Used at Your Own Expense

by Sarita Johnson

Seeing that I despise wearing make-up, enjoy my comfortable, ill-fitting trousers, and avoid deodorants and most perfumes, I never thought I'd make a suitable ornament for anyone. Within the past year, however, I've learned that just by being Black, I qualify highly for this job. All womyn of color are eligible. Below, you will find some handy tips on applying for the position of ORNAMENT and on how to behave on the job.

**Step 1--**First, you befriend a white woman who is trying too hard not to be a racist.

**Step 2--**Even though she ignores you on the street, accept any invitations to her potlucks, sing-a-longs and holiday dinners. She is now your Hostess. If after three of her parties, you notice that you are still the only woman of color present out of 23 womyn, you can assume you are being hired to add that touch of exotic color to the monochromatic "get-togethers." That's the job of an ORNAMENT.

By this time, you may begin feeling a strange loneliness. Ignore it. Wait a month or two; someone else who's trying too hard not to be racist will inform your Hostess that your lone presence gives a tokenish appearance (and that it doesn't look good for the Hostess). This someone will suggest to your Hostess that more womyn like you attend the next brunch. Don't panic! You haven't lost your position as ornament . . . your hostess will merely provide you with companionship to keep you from noticing you've been tokenized for a spell. Your Hostess may or may not tell you of the addition (she may want to surprise you).

I warn you, working as an Ornament is not an easy job. In fact, it is quite tiring responding politely to those dull (often patronizing) questions. After all no one's interested in what you're feeling . . . only how you're looking. But don't let this small drawback keep you from attending the brunch.

**Step 3--**When you awaken on the morning of the brunch, remind yourself of the importance of meeting other womyn of color. You may need to remind yourself repeatedly, seeing how you will be meeting them in a forced, unnatural setting.

**Step 4--**While you make your way to the brunch, you might be overtaken by a shortness of breath and tightening of the muscles similar to the stagefright you experienced in second grade when the teacher pushed you onto the nativity scene as one of the shepherds along Mary, Joseph and Baby Jesus. Don't fret. This is natural. Keep walking.

**Step 5--**When you see the other womyn of color nearing your destination, squelch any mental references to Jim Jones. This is a friendly brunch, and your Hostess is only concerned with your comfort.

**Step 6--**Finally you arrive. Introductions are always awkward for most persons, so don't show distaste when your Hostess introduces you three times to each woman of color. She really wants you to meet the other ornaments.

After you've been introduced to each other, sprinkle yourselves among the white guests. For ornaments to group together into one block of color can arouse suspicions and lead to trouble, perhaps even a union! Above all, look happy!

**Step 7--**Probably the most difficult part of the brunch will be the pre-meal discussion. It's usually a dry, safe political discussion forced into the air by an experienced brunch goer. Lean forward and try to appear interested.

Although they enjoy dominating the conversation, your Hostess and her friends will be sure to ask for your opinion whenever the words Lesbian of Color, BLACK and AFFIRMATIVE ACTION magically appear during the discussion. I suggest you respond with "The oppression of black people is an unfortunate thing, yes indeed," in all instances. Your Hostess will be pleased. Don't forget to smile.

**Step 8--**By the time the food is served, you and the other womyn of color may experience a loss of appetite due to the prolonged, nauseating conversation. If such is the case, begin using your plate as a Temporary Resting Shield. Sit back. Relax. Take small fork-fulls of food and chew slowly. Nod in agreement when necessary. When you see a question aimed your way, conveniently place the fork of food 3/8" from your open mouth. A Hostess would have to be pretty rude to keep you from finishing your bite. Don't feel guilty; you'll need the rest.

Continued on next page



## (ORNAMENT Cont'd.)

The best example of this I saw at a luncheon in San Jose. In a group of 15 womyn, the four womyn of color present staggered their bites so well, their Hostess soon gave up trying to make them respond to her non-sensical-leading to nowhere-questions.

Step 9--As in any job situation, it is necessary to undertake emergency measures when the need arises. "Sarita, I hear you're working on the ONYX. Well I have always believed that you all should have had something like this long ago. Don't you think so Clara?" (another woman of color).

If you feel you cannot bear another one of these statements without inflicting violence, I recommend the following emergency procedures: a) excuse yourself immediately but gracefully to the restroom; b) once securely locked inside, sit on the bathtub; c) cover your face with your hands and say twice: "I am too sensitive for my own good." When your tolerance is fully restored, flush the toilet, run water in the sink for one minute; d) leave bathroom. Resume smiling.

Beyond this point, I must admit that I have no advice, for I've never gotten this far at a brunch of this sort. To be totally honest, my heart has never been into being an ornament for any white womon's events. Due to some flaw in my character, I guess, I've never been able to get past Step 4 without doing or saying something to make my Hostess extremely uneasy around me.

If you are a womon of color and suspect you are being hired to adorn a white womon's party, I recommend that you check it out. For me, it wasn't a job I could live comfortably with, but maybe for you it could be the start of a great career!

-Sarita Johnson

## Cassie Lopez :

RUNS FOR NORTH OAKLAND  
COUNCIL SEAT

"The election is about whether the interests of Oakland residents or the interests of developers will be represented on the City Council, and whether women's issues will be placed at the center of the City Council's agenda." That's Cassie Lopez describing her campaign for the District 1 (North Oakland roughly north of the MacArthur Freeway) City Council seat in the April 19 election. Cassie is a

longtime neighborhood resident and civil rights activist, and was a cofounder of the Oakland Welfare Rights Organization, the first in the country. Her Hills-based opponent, Marge Gibson, has been a leading supporter of no-strings attached Downtown development.

Cassie's program stresses jobs, affordable housing, and crime prevention. She calls for enforceable agreements to insure that 80% of jobs in new projects go to Oakland residents and for strong affirmative action requirements. She is urging the City to take a more active role in rehabilitating abandoned housing and supports an ordinance requiring just cause for eviction. She would change police priorities from "high tech," like helicopters, to effective neighborhood based crime prevention strategies.

Cassie has made women's issues a central theme of her campaign. She would introduce a lesbian and gay rights ordinance, saying, "Gay and lesbian people need protection under the law, that seems to be as old as the hills; human dignity and human equality mean you have to be for this." She supports the initiation of a Comparable Worth study to identify and eliminate discriminatory pay scales in municipal employment. She stresses the importance of affordable child care and would require major employers to set up or financially assist child care centers.

Cassie, who supported the switch from citywide to district elections, is running a grassroots campaign based on dozens of volunteers.



Cassie can win with your help! Precinct walkers to spread the message door-to-door are needed. So are volunteers to make phone calls, work on mailings, etc. Contributions of any size are most welcome. Contact the campaign office at 4227 Telegraph Ave., Oakland, 94609, telephone number 547-3653.



CLARKE Continued from pg. 4

because we can keep it private, personal, closeted, repressed, the world still revolves around who sleeps with whom and the power implicit in that. Whoever one is. Who one sleeps with never does not matter. Folk constantly think about who sleeps with whom and where. If I, an avowed lesbian and feminist, were to say that I still sleep with men, what do you think would be the response from my lesbian-feminist sisters? If I come out as a lesbian in the various black groups I find myself among, am I not buked? If I label myself "bisexual," then who would trust me? So, who one sleeps with is a key issue, because the act speaks to how far one might go in perpetuating or tearing down the empire. As a lesbian, a feminist, and a "nigga," I am about the radical restructuring of all systems--whoever I sleep with.

Economically, lesbians thwart capitalism--and the blacker the lesbian the more she should attempt to thwart capitalism and the more she does. Lesbians or women who are "lovers" do not wed themselves to the institution of exclusive heterosexuality which expresses itself unabashedly and unashamedly at every turn in our daily existence as women. Of course, lesbians are victimized economically like all women in capitalism, but there are additional threats to the economic and emotional survival of women who are lesbians--whether we are "out" or not. We can lose jobs, our children, our lovers, our freedom, our lives because we are lesbians in a homophobic culture. Thus, many black women who love women are loathe to identify themselves as lesbians. Some of us feel we don't need another "handicap," "strike against us . . . we already black." Being a black lesbian is not easy, and the more non-middle class, non-bourgeois elite the lesbian, the harder it is. There are fewer mechanisms in every day life and in the institutions that run our lives for dealing with homophobia than there are to deal with racism or sexism. People recognize racism and sexism as legitimate oppressions. Many folk still feel the best medicine for homosexuality is to string the "queer" up on the nearest tree.

I name myself lesbian because this culture oppresses, silences, and destroys lesbians, even lesbians who don't call themselves lesbians. I name myself lesbian because I want to be visible to other black lesbians. I name myself lesbian because I do not sub-

scribe to predatory/institutionalized heterosexuality. I name myself lesbian because it is part of my vision. I name myself lesbian because I want to be with women (and they don't all have to call themselves lesbians). I name myself lesbian because it is part of my vision. I name myself lesbian because being woman-identified has kept me sane. I call myself "black" too, because black is my perspective, my aesthetic, my politics, my vision, my sanity.

A woman does not have to be sleeping with a woman or women to cultivate a lesbian perspective. McDowell, Hooks, and Jordan, for example, could cultivate a lesbian perspective. Such cultivation might be therapeutic for their anti-lesbian attitudes. Any self-determined woman can call herself a lesbian if she is about affirming herself and other women.

The issue of lesbianism, as politics, as a way of being in the world, as just plain life needs talking about, not silence, not subterfuge, not coyness. Everytime I meet a black woman, who lives somewhere in the hinterlands of South Jersey, who has been making her way with a woman, in isolation, in the closet, cut off from community, and who thinks she's the only "one," it becomes ever clearer how much self-determined black feminists, black lesbian-feminists need to do some naming and claiming, regarding our tradition of woman-bonding, e.g., lesbianism.

Toward this end, I would like to know more and write more on the issue of black lesbianism. If black women have trouble with the term "lesbian" then what term can we use to name ourselves? I want to know where black women stand on this issue. Please write me your perceptions, feelings, and opinions on the word, "lesbian." Is there a tradition of woman bonding on your family? Eventually I would like to use your responses in an article on black women and woman bonding (lesbianism). Write

Cheryl Clarke, c/o Conditions,  
P.O. Box 56 Van Brunt Station,  
Brooklyn, NY 11215. Reprinted  
from the current issue of  
Sojourner. We thank the author.



# Letter to the Editor

February 27, 1983

Dear ONYX/Sisters,

Despite the protestations of certain black women with the class privilege that cushions them against certain racist oppressions, (see Bea Morris's letter/February Plexus, Coming Up) most Black and Third World women are constantly made aware of the racist nature of much of "women's capitalism." Indeed in this respect it has differed only by sex from the man's brand.

Women's businesses that operate without examination of issues around racism and power expose this festering ugliness daily in our community. A visit to many of these places, such as Ollie's (women's bar in Oakland), the Brick Hut (women's restaurant in Berkeley), and Amelia's in San Francisco will reveal always white women in positions of authority. They are handling money, deejaying, supervising and earning higher wages while women of color are earning lesser wages in subordinate positions such as waitresses and bouncers. It is hard, NO, impossible to believe this is mere coincidence---

A recent incident at Amelia's illustrates the end result of this situation. This bar employs two white women as deejays on weekends; why there isn't at least one woman of color, one night a week in a city like S.F. and with Amelia's clientele, is a whole separate question. After I had paid my two dollar's admission charge and sat through such current dance music as "Bad Girls" etc., I went to the D.J. booth and attempted to make a request. Before I could get a word out, I was grabbed from behind by an older white woman who said she was first --ignoring this rudeness, I let her go ahead. When she was done, I asked the D.J., Cindy Batanideas, if she took requests. Without looking at me or even listening to me, she said, "I'm not taking any more requests." I then asked for future reference, "When do you take requests?" Ignoring me, she repeated several more times, "I'm not taking any requests." After I repeated my second

question a few more times, she answered, "I take requests when I want to."

Her attitude was hostile and totally disrespectful to me as a Black woman and a paying customer. I then asked her name (politely), she said it was on the board downstairs. When I pointed out there were two names listed, she said something to the effect, "Well if you knew what day it was, you'd know my name." When I questioned her bad attitude (in a public service job!) she told me I had a problem.

Well, sisters, we do have a problem. Our problem is not the racism and neurosis of white women, though--that is their sickness. I for one refuse to carry around anymore of their shit. The problem for me, for us, is--how can we justify lining the pockets of these women with our hard-earned dollars? Are we so far gone in 1983 that we have to pay to be treated as "less than?" I don't think so.

Let's recognize our economic power. Two dollars cover and five dollars for drinks might not seem like much, but multiplied it is once again feeding our oppressors. We are funding our own spiritual destruction when we support racist women's businesses--and it doesn't matter if the perpetrator is the owner or an employee; responsibility rests with all equally. We are beginning to create our own spaces, ONYX, the Black Lesbian Artists Support Group, etc.)--let's continue to build together and leave these types of "women's businesses" alone. Their choice is change or die--ours is to change --and live. DEATH TO RACISM!

In Struggle,

Storme Webber  
Oakland, CA

We at ONYX (BLN) were compelled to print this letter. And we also felt it necessary to "check it out." ONYX is a vehicle for communication. We are providing a place to share our experiences and voice our concerns. The following is an account of what happened when I went to investigate this incident.

On Friday evening, March 11, I went to Amelia's to check out Storme's accusation of racism on the part of Amelia's Saturday night deejay. I talked with one employee, who wanted to remain anonymous, and to one patron, a black woman named V.

When I told the employee why I was there, to check out a particular incident, she asked me which incident because there had been two "bad situations" in the past couple of weeks. The employee told me that that particular D.J. Storme complained about did have "trouble around people of color." She also told me that she, herself, had some conflicts with the D.J., Cindy. I told her I intended to talk to the D.J. in attempts to get her side of the story. We continued to talk and after awhile, the employee told me the D.J. had been there in Amelia's, but she didn't tell me because she thought the D.J. would give me trouble.

Continued on pg. 10



## CLASSIFIED ADS

### SERVICES

WONDER WOMAN PLUMBING AND ELECTRICAL.  
Call Myra, 430-8152.

### PERSONAL

Dear Gin, Happy Birthday Baby! The best of lovin' and life to you. Please stay out. It's sweeter that way. Love, Ms. P.

Lesbians Introduction - call Midgett  
864-0876.

### WANTED

"Honey, you ought to write that story down!" We want to print your stories, poems, interview, etc. in the new book, ORDINARY WOMEN/EXTRA-ORDINARY LIVES. Write or call for info: Paula Ross, c/o 1312 Addison St., Berkeley, CA 94702, (415) 848-4850.

### ARTICLES FOR SALE

The Laughing Goddess Grotto, 4118 Telegraph Ave., Oakland, 653-4169. Candles, oils, incense, gifts, books, asungi cards - art gallery. 4-9 p.m.

### MISCELLANEOUS

Visit the West Coast Lesbian Collections, Sundays, noon to 4 and Wednesdays, 6-9. Call us at 465-8080, or write P.O. Box 23753, Oakland, CA 94623.

### NOTICES

Gay & Lesbian Media Guide -- 1983 directory includes more than 50 gay/lesbian/feminist media outlets serving Northern Calif. Addresses, phone #'s, circulation figures, readership info., deadlines. . . radio and TV, newspapers, newsletters and more. Order for \$8 (\$4 for nonprofit groups) from Bill Hartman & Assoc., 136 Guerrero, #202, SF 94103.

### DEADLINES

May 12th for June issue  
July 14th for August issue  
(415) 540-0671.

### CONFERENCES

Blue collar and nontraditionally working women and other interested women join us for the first National Conference of Women in the Trades, May 28-30, 1983, Oakland, California. For more information, call Tradeswomen, Inc., (415) 989-1566.

1983 National Lesbian of Colour Conference, "Sisters Bonding Together," Thurs.-Sun., Sept. 8-11, 1983. Advanced registration encouraged by July 12. Cost is \$75 and includes food, lodging; \$60 low income; children \$35. Male children 12 years and under. For info: Donna (213) 291-7950, Ntianu (213) 701-5697, Selket (213) 738-7078.

## ANNOUNCEMENTS

### Wednesdays

Women of Color Health Clinic in South Berkeley - for information call 843-6204.

### Fridays

Midgett's Place. Lesbians meeting lesbians - chemical free, refreshments, dancing, entertainment - 864-0876.

A support group for lesbian mothers of color will meet monthly. If interested, contact Marge - 782-3054, Windy - 532-1628, or Midgett - 867-0876.

Bay Area black lesbians and black gay men meet once each month. For info. call Marlene, 540-0671.

### ATTENTION ARTISTS/PHOTOGRAPHERS

ONYX needs your black and white artwork and photographs. Call and leave a message for Marlene or Sarita at 540-0671.

Cheryl Clarke, poet and writer, will be in the Bay Area sometime in the month of May. Please keep an eye out for posters announcing the time and place.

---

For classified ads, enclose \$1 per line (\$2 minimum per ad). There are 30 characters per line. Each letter, punctuation mark or space between words counts as a character. We reserve the right to use our discretion in the selection of advertisements.

For information regarding display or classified ads, contact Pandoura or Anita at (415) 540-0671.



## Continued from pg. 8

V. told me that she knew this D.J., Cindy, and that she had a bad attitude. (V. told me she is a frequent customer at Amelia's). V. said that the D.J. had snapped and smarted off at her several times when she tried to make requests. I was unable to get back to Amelia's on Saturday night, so I didn't get to talk with the D.J., Cindy, personally.

-Camille Barber

## Editorial comment

It is quite clear to us that Storme received the same racist treatment from this D.J. that many other women of color have experienced. Like Storme, we ask, "how can we justify lining the pockets of these women with our hard-earned dollars?"

If you are tired of these kinds of incidents, a member of the ONYX staff would like to start some dialogue about creating alternative gathering places. Interested women call 540-0671.

### ATTENTION WRITERS

ONYX (BLN) needs short stories, interesting articles, short dramatic pieces, or other creative writing you feel would fit the format of this publication. Let's hear from you.

HELP! The staff of ONYX desperately needs a typewriter and a file cabinet. Please call us if you can donate one or both. Your donation will be tax deductible. 540-0671.

## HELP!

We need new members with skills or interest in working with us in the following areas: writing, editing, graphics, distribution, outreach, law, fundraising, advertisements, typing, bookkeeping. Let's hear from you now! Call us at (415) 540-0671.

## Black Women's Health Conference

The first National Conference on Black Women's Health Issues will be held at Spellman College in Atlanta, Georgia, on June 24, 1983. The conference, sponsored by the National Women's Health Network, various Black organizations and consumer groups, will have workshops, self-help groups, and films.

Byllye Avery, who is project director of the Atlanta-based Black Women's Health Project, announced the conference during a presentation she gave to the South Berkeley Women's Clinic on health problems facing the Black women's community.

Health issues such as high blood pressure, diabetes, stress, diet, and nutrition concern us as Black lesbians. Let's find a way to attend the conference. Those interested in attending contact:

Julienne or Eileen  
South Berkeley Women's Clinic  
843-6204

-or-

Marge, 783-3054

For more information about the conference, write to:

Byllye Y. Avery  
Project Director  
Black Women's Health Project  
M. L. King Center  
450 Auburn Avenue, N.E. #157  
Atlanta, Georgia 30132  
(404) 659-3854

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