

# ONYX

BLACK LESBIAN NEWSLETTER

S. F. BAY AREA 80¢  
ELSEWHERE \$1-



APRIL/MAY 84



# ONYX

VOL 3, No.2

Cover design by Sarita Johnson.

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### SPECIAL THANKS

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### DONATIONS

We now have nonprofit status through the sponsorship of the San Francisco Women's Centers. Therefore, all donations are tax deductible. Checks should be made out to the San Francisco Women's Centers/Black Lesbian Newsletter in order to benefit from this status.

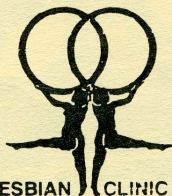
We welcome any and all written and graphic work by black lesbians. Our format includes news, reviews, personal perspectives, political commentaries, interviews, poetry, letters, ads, announcements, humor, and journal entries.

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).

### Apology:

The editors of ONYX (BLN) would like to extend our sincere apologies to Barbara Smith, Audre Lorde and Cheryl Clarke for the omission of their names from the article entitled, "Lesbianism is a Reality" by Tania Abdulahad which appeared in the February/March '84 issue of ONYX (BLN). Credit should have been given to Audre Lorde, Scratching the Surface, for the seventh and eighth paragraphs. In addition, credit should have been given to Barbara Smith and Cheryl Clarke, This Bridge Called My Back, "Lesbianism an Act of Resistance" (C. Clarke), for the first three paragraphs. We regret this omission.



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### DEADLINES FOR SUBMISSIONS

May 7th for the June/July issue;  
July 6th for the August/September issue.



# HOME GIRLS in Review

By Synthia E. Green •1984



Border design from African Designs From Traditional Sources by Geoffrey Williams, published by Dover Publications, Inc. Used in Home Girls.

HOME GIRLS: A Black Feminist Anthology (Kitchen Table: Women of Color Press, New York, 1983) Edited by Barbara Smith.

HOME GIRLS is written by thirty-four Black feminists who have learned to use the power of their minds, language, and in this case, their own press to convey their values and images. In diverse modes of crafting and with varying acuity and breadth of vision the writers produce many rare but much needed images of ourselves in this world.

The central themes of HOME GIRLS are the politics of race, gender, sexuality and homophobia. The writings define and celebrate black womanhood in such a way as to make this anthology as much a literary/cultural work as it is a political tome.

The content of the anthology is quite contemporary. Most of the writings date no further back than four years from publication. A significant and still essential fraction of the book was first published in the magazine Conditions: Five in 1979. To have the best of that pioneering collection of black feminist writings makes HOME GIRLS a better, more complete book.

Lesbianism is central to HOME GIRLS. Barbara Smith's faithful editing places woman-loving black women at the very heart of our rich treasure of black feminism. Therein are found thirteen essays, two public addresses, two "live" interviews, six short stories, a personal spiritual address, nineteen poems, photos, and a journal entry. These take up nearly four hundred pages. Perhaps the sheer volume of HOME GIRLS may cause some readers a certain reluctance to embrace it. But the book is best read slowly/savoringly or intermittently as your black-woman identity needs some touching and reassurance.

The essays reveal essential black feminist thought. The editor's introduction is a wide-ranging essay giving much core information on black feminism. She does not neglect black lesbianism and homophobia. But, almost alone in this collection, the essay talks about feminists, lesbians, and gays of color in other societies around the world.

Smith's introduction casts an illuminating light over the entire book. HOME GIRLS hangs together and often there is significant emotional carry-over between pieces by different authors. If the

editing and intro were not achievement enough, Barbara Smith goes on to create an emotionally satisfying short story of two contemporary black lesbians in an honestly powerful "loveship".

Michelle Cliff's poetic essay exposes colorism operating between black women in Jamaica. She courageously condemns the colorist values she learned there as a child. By her courage she challenges us out of our quiet discomfort. Clearly she is not talking about Jamaica alone.

Who could forget the artistic, insightful but ultimately judging portrait of Angelina Weld Grimke, a black lesbian struggling for womanhood in America around 1900? Privileged by economic class, black but probably seeing that more as an irritating social limitation than a personal identity, this passionate poet probably experienced more agony around the sexuality of woman-loving than distress over her African blood. Gloria T. Hull also brings us a highly intellectual but lively and relevant review of Toni Cade Bambara's novel about the psychologic healing of a black woman.

Bernice Johnson Reagon's address rebukes racism in the midst of a largely white audience which she so moves and challenges that they are helplessly persuaded to laugh at themselves. While she is working that charm, she is giving a black women's history lesson.

Included in an impressive essay by Jewelle Gomez are critiques of the four black lesbian novels generally available. Books by Ann Allen Shockley, *LOVING HER* and *SAY JESUS AND COME TO ME*, Audre Lorde's *ZAMI: A NEW SPELLING OF MY NAME*, and Alice Walker's *THE COLOR PURPLE* are discussed in some detail. Of the group, Walker's story is surely the flagship drawing the attention of mainstream America to a consciousness of the deep love black women may have for one another.

Four of the short stories and two poems beautifully portray love between black women. The number of these works is small compared to the total body of HOME GIRLS. Still we get woman-loving black women in a variety of settings and in diverse passages of womanhood. They are highly variable in how far they go toward allowing sexual and political expression of their feelings. The willingness of Lorde, Barbara Smith, Julie Carter and

(Continued on p. 8)



# Audre Lorde speaks on Grenada

By Cara Vaughn • 1984

"Grenadans...walk like African peoples. When I visited Grenada, I saw the root of my mother's power walking through the streets. There is a softer edge of African sharpness upon these women and they swing through the rainwarm streets with an arrogant gentleness that I remember as strength and vulnerability."

## Zami: A New Spelling of My Name

Two hundred people gathered February 22 at U. C. Berkeley to follow Black lesbian feminist Audre Lorde on a tour to the island of Grenada. Lorde spoke of pre- and post-invaded Grenada during a benefit for Women's Voices Creative Writing Workshop.

Audre began the evening by reading from Zami, her "biomythography combining history, mythology, coming of age." In the book's introduction she describes Grenada, the birthplace of her mother. Lorde's words are vivid, sense-touching; women herding sheep with slender switches tucked under their arms, fat women frying fish while customers drink chocolate tea from mugs made out of Campbell's soup cans, roadcrews working barefooted with handtools. Even the place-names are curiously enticing: Kick'em Jenny, Beauregard, Birchgrove, Grannytown Mountain.

Audre read only briefly from Zami. She spent the next 35 minutes describing the recent history of Grenada from the people's revolution to the U.S. invasion and occupation.

Lorde first visited Grenada 11 months before the March 1979 bloodless coup of the New Jewel Movement. Maurice Bishop became Prime Minister, replacing Sir Eric Gary whose 29 year reign Audre described as "wasteful, corrupt and, of course, sanctioned by the United States government." Lorde then gave an account of the new movement.

Bishop led the People's Revolutionary Government (PRG) in providing and upgrading basic services for Grenadans. For the first time, paved roads and a bus service were developed. School fees were abolished and teacher education was instituted. The island's doctors increased from 23 to 40. Unemployment decreased from 59% to 14%. Absentee landlords, who had left one third of the farmable land idle, were forced to work the land or deed it to the state. An agroindustry began and included the island's first processing plants for fruits and fish. The World Bank noted that the growth rate of the Grenadan economy was surpassing that of all other Caribbean nations.

The People's Revolutionary Government ended when the United States invaded Grenada in the most recent of over 100 military actions against Caribbean and Central American nations. (One of these was the 1897 invasion of Puerto Rico. It was supposed to be a short stay.)

Lorde asked, "What does it mean when the country in which we are citizens occupies and conquers another sovereign state while we, the citizens, sit silently?" It is Audre's hope that the women who read Zami will know, more than most people, the farce of the American military occupation of Grenada, an island of 100,000 people.

Lorde discussed the main reasons given by the Reagan administration for the invasion:

1. "The St. George Medical School students were in danger." Staff and students denied this and Grenadan officials assured their safety.

2. "The U. S. was invited to intervene by the signers of the Organization of the Eastern Caribbean States Treaty." The decision to invade was made by four of seven treaty signers. The U. S. drafted the proposal and convinced three other Caribbean nations of its worthiness.

3. "Grenada threatened U. S. security because a military airport was being built and weapons were being stockpiled." The airport, in planning for over 25 years, was being built with Western European and Canadian funds to civilian, not military standards. All U. S. reports clearly indicate that Grenadan tourism would diminish if a modern airport were not developed. The weapons stockpile was less than two warehouses and included 300 antique, and several hundred very old, rifles.

Lorde quoted Arthur Schlesinger, "We launch a sneak attack on a pathetic island of 110 [110,000] people with no army, no navy, no air force, and we call it a glorious victory." This was war: missiles; bombs; internment camps; interrogation booths; isolation cells; house-to-house searches; neighbors offered rewards to inform; American soldiers at roadblocks with notebooks listing enemy sympathizers; street passes; relatives missing; hundreds of dead buried in unmarked graves; the fear of being jailed; the smell for weeks of decomposing undiscovered bodies; complete exclusion, for the first time ever, of wartime coverage by the American press.

Lorde explains why. "The Pentagon has been spoiling for a fight it could win for a long time. The last one was the battle for Inchon [Korea] in the 1950's. How better to wipe out the bitter memory of Viet Nam defeats by 'Yellow people'?"

(Continued on p. 5)



Audre Lorde Speaks on Granada  
(Continued from p. 4)

than with the restoration of power in the eyes of the American public: the image of American marines splashing through a little Black blood 'To keep our honor clean,' the Marine Anthem says. So you were diverted from recession, unemployment, the debacles in Beirut, from nuclear madness, the dying oceans and the growing national depression by the bombing of a mental hospital where 50 people were killed in their beds.

"The ready acceptance by the majority of Americans of the Grenadan invasion, and of the shady United States involvement in all of the events leading up to the assassination of Prime Minister Maurice Bishop, both happened in an America whose moral and ethical fiber has been weakened by racism as thoroughly as wood has been weakened by dry rot. White America has been well schooled in the dehumanization of Black people."

Audre Lorde had a special message to Black Americans. She said that "the invasion of Grenada served as a naked warning to 30 million [Black] Americans: we did it down there, we will not hesitate to do it to you. [If the facts of racism and the struggle of Black and other people of color] can be passed over as unremarkable in our environment, then why not the rape and annexation of tiny, Black Grenada.

She also said, "for those of us who are Black, being Black does not absolve us. We have a direct, immediate responsibility for this. I keep thinking about this every time I see Jesse Jackson and Robert Goodman. I keep looking at him and thinking -- he was not there on a mission of mercy. He was there planning to bomb and kill Syrians. What does that mean? How are we responsible for it? At what point can we continue as Black people to expect the Third World to excuse us because of our Blackness?

"Ask yourselves what kind of responsibility you have ... for where you are sitting and what is done in your name.

"When you read Zami, remember: it is not just a fantasy about people who do not touch your lives."

Audre Lorde's discussion of Grenada will be printed in an upcoming issue of the Black Scholar and in her newest book, Sister Outsider. You can hear her February presentation on radio station KPFA on 94 FM, Berkeley, CA in May (see station guide for date). Audre stressed that all of her information came out of regular newspapers and magazines.

Cara Vaughn is an easterner, slowly recovering from culture shock after moving to Oakland, CA. She writes, cooks, plays piano, and spreads information for a living.

## A Tribute To You

(the least we can do in return for the seconds that have unfolded into years of your lives)

FROM YOUR CHILDREN

who without you

...even our fathers would cease to exist

you are the centre of our universe

our carriages

the givers of our births

in many cases our sole providers

you are our bridges connecting our pasts to our futures

our rulers teachers guides  
and sometimes friends

the receivers not only of our  
joys but of our rages

and ever too often you have been  
shunned by us

you've been the victims in the battles  
of circumstance

your minds bodies and souls have been  
subjected to barbarous actions

Inwardly taking nothing from nobody

you've tolerated the intolerable

yet you continue to stand grounded  
on your soils

you have found moments in time

to divert their pre-meditated plan  
targeted at our destinies

your powers have stricken fear  
into the hearts of the greedy  
and narrow minded

This annual commemoration set aside

does not equal your accomplishments  
let alone your sacrifices

you are womyn lovers sisters  
daughters cousins aunts  
and grandmothers

you are the womyn who nurture

motherhood



## Personal Statement: Number 2

Being black isn't an easy shade to live by

Did I hear you say

If it ain't one thing it's another

But couldn't you have warned me

About how this world ain't always right

Cause there have been experiences in my life

Where it caught me off guard and forced me to look at myself Forced me to stare at my skin color

I've gotten hurt many of times

I've been lied to, cheated upon, stabbed in the back

From some people who really didn't know me, just seen one

thang and closed the doors

There have been times that I wished I was lighter

So I wouldn't get rejected, looked down on so much

I tell you

Showing myself to the people of today

Who have feelings and beliefs that I am less than them

is a continuous battle

When it was God who chose to give me this birth mark

Being black isn't an easy shade to live by

It's a difficult situation

And for each cycle the wind blows

It blows fire and always water

It makes me notice who I am and where I came from

Which leads me to be

A strong survivor

Now that I know this of myself

I wonder are my folks that way too

Just because they hardly praised us or told us

Right out in the open how great we were

Do that make them feel inconsiderate of us

Which sometimes could have led us to believe

We were no earthly good to our parents and to ourselves too

Maybe Momma and Daddy's parents had a hard time expressing

love to them

That made my parent's affection hard to reach us at times

Because of how they were taught to believe it was no big thing

in sharing it so closely

But really

We did need it growing up

Especially when the world was down on us already

But who knows, maybe Grandma's parents had a rough time too

Trying to show love and make it stand out there for them

When the parents of the next generation

Was so busy trying to make it all work

They forgot or was afraid to pull their guards down

Because of how ignorant the world was

Because of God choosing us all with the birth mark of our

colored skin

I wonder did Momma and Daddy

Forget about their guards too, even for their children

I know they love us though and would give up their lives to die fo us

But will it ever change the shade of black

For each cycle the wind blows

It blows fire and always water

It makes us all notice where we came from and who we are

It leads us all to be strong survivors!

Peace and good health to you. My name is Dezeria Collins, aka 'Dimples'. I hope you enjoy my writing... something I've been doing quite some time.



## The BLACK WOMEN'S ANTI-VIOLENCE PROJECT

The Black Women's Anti-Violence Project offers counseling, services, and information to East Bay Black women of all ages, experiences and lifestyles who have experienced rape, beatings or incest. All services are completely confidential and are provided free of charge.

The Project is an outgrowth of broadly based concern over the escalating tradition of violence targeting Black women in our communities. It is a volunteer group of Black women, many of whom are survivors of violence, who have organized to help other Black women experiencing violence.

The Project has three primary objectives: (1) to offer free, confidential crisis assistance and counseling, (2) to raise consciousness of the wide ranging impact of rape, incest and beating of Black women and children and (3) to develop and implement strategies to eradicate this violent tradition.

A part of meeting these objectives has been to involve ourselves visibly within the community and through networking with other agencies.

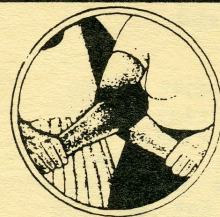
If you are a Black woman who can donate an hour or two per week to this project, we would be very glad to have your experience and skills.

We are currently seeking volunteers for:

- 1) Child Abuse Prevention Program (CAPP)
- 2) Mailing list/filing organizers
- 3) Researchers/Interviewers
- 4) Hotline Crisis Counselors--does require a six month commitment.

NEXT TRAINING IS MID APRIL.

If you are interested in this Project please give us a call at (415) 465-3890 between 10-3 M-F.



**845-RAPE 24hr. Crisis Line**  
**Violence Awareness Workshops**  
**Free Counselling**

*Organized by Black Women for Black Women who are survivors of incest and sexual assault.*

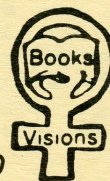
### BLACK WOMEN'S ANTI-VIOLENCE PROJECT

**Monday - Friday 465-3890 10 am - 3 pm**  
 A Project of Bay Area Women Against Rape

**OLD WIVES TALES**

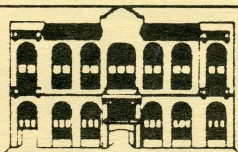
hours:  
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HELP! In order to provide you with a more extensive events calendar, we need your help. Please notify ONYX (BLN) by mail or phone about upcoming social and political events of particular interest to women of color for our next issue and each succeeding issue. Thank you.



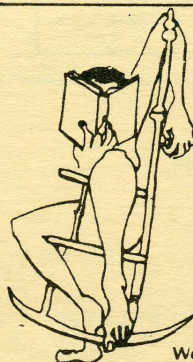
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ONYX (BLN) is collecting items for a garage sale. If you have items to donate, please leave message c/o ONYX (415) 540-0671. Thank you.



HOME GIRLS in Review  
(Continued from p. 3)

Barbara Banks to reveal values about black lesbian "loveships" makes their story preciously informative and validating.

Sixty pages of poetry grace HOME GIRLS. Often the poems challenge colorist attitudes and heterosexual chauvinism but they deal in other things as well. Alexis De Veaux's poem is a pure joy. Donna Kate Rushin's verses get at the indignation a black girl has at seeing the white children of her mother's employers getting more mothering from her own mama than she gets. June Jordan's insightful but pessimistic 1980 poem certainly reflects today's national political climate. Michelle T. Clinton's verses give practical advice about what to do when you are about to fall apart from loneliness.

We are taken to some very deep psychic places in Eleanor Johnson's essay on the psychological effects of racial/sexual oppression. She suggests that "self-discovery/recovery" in black feminist therapy may be a positive benefit for some women.

The realm of matriarchal spirituality is the sole province of Luisah Teish. But if her essay escapes editorial control, perhaps this is as it should be. The reader comes away knowing Teish's god is a woman god. Toni Cade Bambara thinks religions are technologies of living--how/ways of going about doing life. Both bravely assume that it is logical and empowering to center spirituality on women.

In summary, HOME GIRLS defines the politically unique feminism of women of color. The search for self-respect for one's physical heritage is a well-rewarded journey through the book. The writers give us many images of women who love themselves clothed in black humanity. Black lesbians come away having seen full and positive portrayals of women like ourselves.

I am a twenty-seven year old  
Taurian--a believer in the powers  
of eros. I try to know truth and  
tell it. See it in starkness and  
shadow. Reveal it to the day as  
I can. Synthia E. Green

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## Calendar

### Wednesdays

Women of Color Health Clinic in South Berkeley - for information, call (415) 843-6204.

Lesbians of Color/Third World Lesbians Support Group/Drop-in Group. Pacific Center 7:45-9:30 p.m. For more info., call Gloria Rodrigues (415) 548-8283.

### Fridays

Lesbians Meeting Lesbians. Music, entertainment, food and exciting fun. Call Midgett for info. (415) 864-0876.

### Sundays

Third World/People of Color planning committee meetings. For dates, location and time of meetings, call Billy (415) 621-8078 or Midgett (415) 864-0876.

Bay Area Black Lesbians and Gays (BAYBLAG) business meeting and "soul food" potluck gatherings. For dates, location and time of meetings, call Midgett (415) 864-0876.

### Sunday April 15th

A Sunday swing for lesbians clean and sober. Sobriety is a reason to "swing". Come on down. Buffet, entertainment, complimentary sparkling apple juice and coffee. Bring other refreshments if you like. 160 Haight St., S.F. For info call Midgett (415) 864-0876. Reservations by April 8th.

### Friday April 20th

"The Autobiography of Miss Jane Pittman", starring Cicely Tyson, a dramatic portrayal of one individual Black woman's 100-plus years of life. The S.F. Women's Building film series. 3543 18th St, S.F., 8:30 PM.

### Sunday April 29th

A "Gay" Sunday Dance Party for Lesbians who work on the weekends and miss all the fun. All lesbians welcome. Buffet, entertainment and complimentary champagne. (No cutoffs, coveralls or T-shirts) Dress code enforced. For ticket info call (415) 864-0876. Reservation by April 22nd. (????WA)

### Thursday May 10th

A Lesbian Sensual, Sexual, Fun filled party given by Midgett (FREE!FREE!) Come and have fun. Buffet, drinks and good music. Jacuzzi. Billiards. Bring towels and oils. Hope to see you!! 7:00-12:00 AM. For more info, call Midgett (415) 864-0876.

FOR INFORMATION regarding display or classified ads, contact Pandoura at (415) 540-0671.



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## PERSONALS

Happy Birthday Jerry M. You deserve  
all the happiest in the world! From  
the "Group".

Dear Paula, Glad you're on the mend.  
Happy Spring. Love, the Bow Wows.

Happy 38th Birthday Jenny C. in  
Denver. Hugs and kisses. Miz. P.

## WORKSHOPS/CONFERENCES

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Bambara, Michelle Cliff.  
Scholarships available. Women of  
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Write Paula Ross/Marcie Alan Craig,  
1312 Addison St., Berkeley, CA  
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**BLACK CAREER WOMEN, INC.,** Conference  
6-14 to 6-17. Nassau, Bahamas.  
Write Black Career Women, Inc., 706  
Walnut St., Suite #804, Cincinnati,  
OH 45202 or call (513) 381-3589.

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\*\*\*\*\*

We have been expanding the number of  
pages of ONYX (BLN) and will continue to  
do so. Because of our increasing costs  
of production, printing and mailing ONYX  
(BLN), we must raise our subscription  
rates to \$10.00/year individual rate (6  
issues) and \$15.00/year institutional  
rate (6 issues) as of June 15, 1984. We  
ask for your continued support.

\*\*\*\*\*

## NOTICES

**The Black Lesbian Theatre Ensemble**  
is currently seeking new members.  
We are also looking for scripts  
(plays, 1-3 acts, skits, etc.). All  
interested actors and writers,  
please contact us c/o ONYX, 1442A  
Walnut St., #307, Berkeley, CA 94709  
or (415) 540-0671.

**LBS---BLACK WOMEN** is the new  
newsletter for all Black  
women--Lesbian, Bisexual and  
Straight. 6 issues/yr \$10. Send  
to: LBS---BLACK WOMEN, 1134 Crane  
St., #F6, Menlo Park, CA 94025.

**WOMEN OF COLOR** interested in meeting  
to discuss the treatment and  
portrayal of women of color in the  
lesbian/gay press, please contact  
DRU, c/o LBS---BLACK WOMEN, 1134  
Crane St., #F6, Menlo Park, CA  
94025.

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Walnut St., #307, Berkeley, CA 94709  
or (415) 540-0671.

**LET'S GET PHYSICAL!** Are there any  
women interested in organizing  
around some sports? How about  
playing some volleyball, softball,  
racquetball, swimming, ping pong?  
Call and leave message c/o ONYX  
(BLN) (415) 540-0671.

**Lesbians of Color** interested in  
joining a coming out group, please  
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**Photography** for the woman in your  
life. Portraits/Groups and fantasy  
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Other services include portfolios,  
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**Lesbian Separatists (S.E.P.S.)** are  
creating a new journal. They are  
seeking new members of African,  
Asian, Latina or Native Amer.  
descent who are strongly rooted in  
their ethnic culture. The group  
presently consists of two  
African-Amer. and two European-Amer.  
dykes. Call Linda, Bev (415)  
482-0635 or Vivienne (415) 548-6661.

## DEADLINES FOR CLASSIFIED ADS, DISPLAY ADS, AND ANNOUNCEMENTS

May 15th for the June/July issue;  
July 16th for the August/September issue.



## COUNSELING/GROUPS

Pacific Center now has Third World counselors and groups available. Volunteers are needed. Sliding scale. Call switchboard, 841-6224 for information and appointments.

## GROUPS

Pacific Center Groups - see ad for address

### SUNDAYS:

LESBIAN INCEST SURVIVORS SUPPORT GROUP  
6:00-8:00 PM CLOSED

### TUESDAYS:

LESBIAN RAP GROUP  
8:00-9:15 PM DROP-IN  
LESBIANS WITH PHYSICAL DIFFERENCES  
7:00-9:00 PM DROP-IN

### WEDNESDAYS:

LESBIANS OF COLOR RAP GROUP  
7:45-9:30 PM DROP-IN

### THURSDAYS:

SLIGHTLY OLDER LESBIANS (SOL)  
FOR WOMEN OVER 30 ONLY  
7:30-9:30 PM DROP-IN

### FRIDAYS:

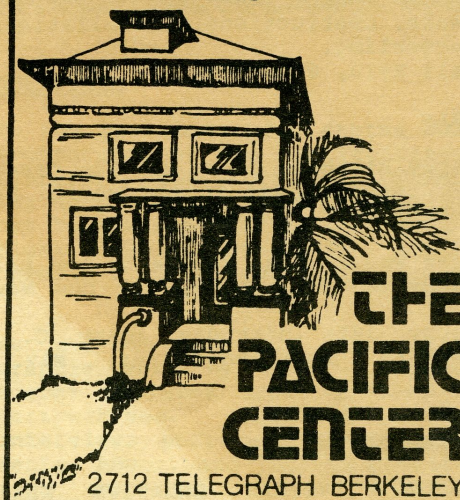
UNDER 21 LESBIANS RAP GROUP  
FOR YOUNG WOMEN ONLY  
4:00-6:00 PM DROP-IN

### SATURDAYS:

LESBIANS OVER FIFTY  
2:30-4:00 PM DROP-IN

For information on these groups or any PC programs, call the switchboard at: (415) 841-6224.

- COUNSELING SERVICES FOR LESBIANS & GAY MEN
- SPECIAL INTEREST RAP GROUPS
- LESBIAN/GAY SWITCHBOARD 841-6224
- THIRD WORLD/LESBIANS & GAYS OF COLOR PROGRAMS



## ANNOUNCEMENTS

ACHE, a black lesbian journal, is now seeking submissions for publication. Reviews, interviews, essays, journal excerpts, letters, fiction, dialogues, graphics, political analyses, poetry, etc. composed by black lesbians only are welcome. Send all inquiries and submissions to ACHE, a Black Lesbian Journal, P. O. Box 11469, Oakland, CA 94611-1469.

WEBS INVIOLEATE, a fantasy and science fiction journal, is now seeking submissions for publication. Fiction, dialogues, graphics, political analyses, poetry etc. composed by lesbians only are welcome. Send all inquiries and submissions to WEBS INVIOLEATE, a Lesbian Fantasy and Science Fiction Journal, P. O. Box 11459, Oakland, CA 94611-1469.

## JOB OPPORTUNITIES

PRODUCTION COORDINATOR AND SIGN LANG. INTERPRETER for FAT LIP READERS THEATER. Poss. paid positions. Interested women of all sizes call Cath, (415) 282-4348, eve/wknd.

Display Ad Sales Rep. needed for ONYX (BLN). Commission. Call ONYX (415) 540-0671.

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.

*WomanCrafts West*

A black and white illustration of two hands, palms up, with fingers slightly spread. Each wrist is adorned with a wide, textured bracelet. The hands are positioned symmetrically, one on the left and one on the right.

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