



# AMAZON QUARTERLY



## SPECIAL DOUBLE ISSUE

*in which*  
*THE EDITORS*  
*TRAVERSE*  
*THE CONTINENT*  
**INTERVIEWING**  
**OUR READERS**

**PLUS**

volume 1 #4

volume 2 #1

**STUPENDOUS**

**WOMEN'S RESOURCE DIRECTORY**

\$1.50

# LESBIAN LIFESTYLES 1973



THE EDITORS TAKE LEAVE

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ABOUT THIS SPECIAL ISSUE OF AMAZON QUARTERLY

DURING THE SUMMER, WITH OUR READERS' HELP, WE HAVE REALIZED THE FANTASY WE DESCRIBED IN ISSUE 3 -- WE SPENT JUNE, JULY AND AUGUST TRAVELLING OVER 12,000 MILES MEETING AND INTERVIEWING OUR READERS IN THE U.S. AND CANADA. THIS SPECIAL DOUBLE-SIZED ISSUE IS DEVOTED TO THE LIFE STORIES OF THE WOMEN WE MET. STARTING ON P. 18, I'VE TRIED TO HIGHLIGHT SOME OF MY STRONGEST IMPRESSIONS FROM THE TRIP.

ALSO, ON P. 30 A COMPOSITE VIEW OF THE WOMEN WE INTERVIEWED. DEBORAH WOLF, A SAN FRANCISCO ANTHROPOLOGIST, SPENT THE SUMMER TRANSCRIBING AND ANALYZING THE TAPES WE RECORDED. HER REPORT IS A PRELIMINARY SUMMARY OF OUR FINDINGS. IT IS NECESSARILY INCOMPLETE--BUT WE WILL PRINT UPDATED FINDINGS AS OUR WORK ON THIS PROGRESSES.

IN THE LAST PAGES OF THIS ISSUE YOU WILL FIND THE WOMEN'S RESOURCES WE DISCOVERED ON THIS TRIP -- PROJECTS, BOOKSTORES, PERIODICALS, WOMEN'S CENTERS, BARS, FILMS, PRESSES, ARTISTS' AND MUSICIANS' GROUPS, ETC. IT IS BY NO MEANS A COMPLETE DIRECTORY OF THE WOMEN'S MOVEMENT, BUT IT IS A START. ALL ENTRIES ARE UP-TO-DATE AND HAVE BEEN CHECKED OUT BY THE EDITORS. WE WANT TO DO AN ANNUAL SUPPLEMENT TO THE RESOURCE LIST AND WOULD APPRECIATE IT IF YOU WOULD SEND US INFORMATION ON RESOURCES YOU KNOW OF IN YOUR AREA.

Laurel

IT'S MISS Q'S BIRTHDAY! SHE IS ONE YEAR OLD.

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# AMAZON QUARTERLY

VOLUME ONE & VOLUME TWO  
ISSUE FOUR                      ISSUE ONE



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# AMAZON QUARTERLY

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## CONNECTIONS

If you would like to contact women who share your interests we will try to help. Send us a brief description of yourself, your name, address, phone number, and your age (we can not accept anyone under legal age). Let us know if you want to meet women in your area, women anywhere living in communes, women with children, etc.--make up your own categories. Include \$1.00 plus a self-addressed stamped envelope. We'll send you the names and addresses of other sisters with similar wishes. (Allow time for us to gather them.)

Names and some details of place and time have been changed in the interviews.

The paintings by Leonor Fini on pages 5, 7, 11, and 15 are from: Leonor Fini, The Olympia Press, N.Y., N.Y., 1968.

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*MY  
MAMA  
SHE HAD TWINKLY EYES  
and there was a joy about her.  
And she always let me be just  
what I was.*

Flo is small and thin with very quick gestures, her talk punctuated by laughter. She's been a one-woman lesbian/feminist movement in this Southern city for four years--in itself quite a feat. But it's how she formed this urgent vision that moved us and has stayed with us as a great inspiration.

Since we arrived at Flo's in the afternoon and we didn't do the tape until the next morning, some of the important stories had already been told. The most important one, the event that changed Flo's life and catalyzed her feminist consciousness, was too painful for me to ask her to repeat: Flo's mother and Flo's lover (the three of them lived together) were driving ten miles to go Christmas shopping when they both were killed in a car accident. Flo stayed in a kind of mourning for two years, and emerged without personal hope but with a rare love for all women.

Not too long before she died in an accident, she told my neice that she finally understood what I had been talking about all my life. Which was about her relationship with daddy alot. Because I was always critical about it. And I started begging when I was five for her to leave him. And go off with me. (laughs)

The whole thing about my being a lesbian happened--she didn't understand that, but she told me she valued me no matter what. And when I was with my lover, Jeanne, she said whatever made me happy, that was it. That was fine. Because also she'd known I'd been a dark, moody person all my life, and then I was not, after I met Jeanne. So she encouraged the relationship just because

of that. And we lived in the house with my mother for awhile.

G: Was your father there then?

F: Yeah. Oh my father. It was a battle with my father all my life. All my life. We were enemies.

G: What was he like when you were a child?

F: He was just your average man--a machinist. Momma had to do everything for him. She used to have to wash his feet when he came in! Yeah! Momma'd be standing up all day and all night and she'd have to stop what she was doing and wash his feet. He would just order her around. He needed her, but he needed her services.

G: Was your father open with you physically? Was he affectionate?

F: He was more affectionate than I liked. I never did like him. I was glad when he died. He used to beat me rather severely when I was stubborn, but I don't think that caused me to dislike him. I disliked him before he did that. When he was hitting me, he'd lose control and keep on hitting me. He was just a nasty man! And he wasn't very unusual. (laughs) But all my life I didn't know I was right until now, that I was doing the right thing. But somehow I knew it then. But I wasn't sure, and I didn't have anybody else. Just me against him. . . .

G: When do you first remember masturbating?

F: I remember masturbating (laughs) on my momma's knee--I know that I was real small. I guess about four, and she told me to quit. But I remember having an orgasm when I was little and I can't understand that. I can't understand it physiologically.

G: Was masturbating something your mother didn't want?

F: Yeah. Unhuh. (laughs) Well, on her knee she didn't want... (laughs) It was kind of an awkward situation for her! I was her lover, you know, all my life. It was a constant thing, but she never could respond. I wish she had, I really wish she had. She would have been alot happier with me! And I was really uh trying to think of a, you know, a kind of a man for her, who was feminine, if she really had to have a man. Rather than someone like Dad. Somebody she could talk to, at least. And would listen to her and think of her as a person, which Daddy never did. But I thought I would be better (laughs) than anybody else.

But she just couldn't do that. Momma rejected me so much I just knew that we never would be able to--that she never would be able to overcome the whole, you know, incest, as well as the taboo against lesbianism.

G: How early was it that you really thought of it that way? That you were in love with your mother?

F: There was just the feeling. And I remember sexual feeling. And I didn't label it until--I went through--I think alot of lesbians do--it was in high school, about the eleventh grade, that I realized that there was a label on me. And that's when I tried to find something in psychology that would say something about what it was, you know. And that was a bad time. Because what you

find in psychology is not really good at all. And that was a period of depression, long depression for me. Probably when I was most down.

G: Did you feel when you were a child that you were different from most of the people around you?

F: Yeah. I sure did. In fact, when I first began having my menstrual period, you know, what I thought was--I didn't know what was happening because nobody told me. It was blood that started coming. And what I thought--I knew parts and I had to put them together myself--and what I figured out was that I was both male and female. I thought I was a, you know, hermaphrodite, and I thought I had sperm in me as well as egg. I learned that from people at school--that makes babies. And what I thought I was having was a miscarriage! Because of masturbating. I thought that had activated the sperm and the egg and that I was having like a virgin birth.



The Guardian with a Red Egg  
1955--Leonor Fini

G: Your mother had never told you anything about it?

F: No, she had that shyness about her, actually, I guess, in regard to me. Maybe if I had acted like your average obedient

child and conformed as I went along growing up, she probably wouldn't have been as shy about it. I think she probably would have explained those things to me. But she felt just a little bit threatened by my...

G: When you were a kid and you felt different from other people, how did you explain that to yourself?

F: Well, that same thing. I just knew that --I don't know--it just seemed that I was more active than the other girls. And the other girls--when I was little--well, I was never interested in things that you're supposed to be interested in. I was going against that everytime they tried to push something on me--about dolls and things. Mom would give me a doll--she loved dolls --and I'd just operate on them! (laughs)

The things that other people tried to put on me, I just couldn't accept. The games I was willing to play were like scientist, and doctor, things like that. And they'd always try to get me to be a nurse, the housewife ...

G: Can you think of any circumstances which were important to your becoming a lesbian?

F: It seems like--I can't remember when I wasn't you know. I don't ever remember being heterosexual to change to being a lesbian. Starting when I was really little. If anything, it was her influence, just letting me develop freely.

G: How old were you when you were first attracted to girls sexually?

F: (laughs) I guess I was thirteen, with a woman other than my momma that I was attracted to, and that was one of my friends.

G: How did you feel when that happened?

F: That wasn't a sexual encounter, that was just sort of a generalized affection concentrated on one person.

G: So it wasn't any change for you?

F: No, it wasn't. I just changed focus from Momma to my friend. She had her head in my lap one night, not doing anything, just resting, and all of a sudden--it happened! But that wasn't a successful night.

G: You said sometime when you were in high school you realized it was lesbianism?

F: Uhuh.

G: How did you feel about that?

F: Everybody sort of--Well, the way I felt about Momma, that was sort of accepted, you know. In a way. That we're close. I never did say anything about the sexual feelings, of course, but I knew they existed. That was

## When I found the books about homosexuality - then I thought something was wrong with me.

accepted, and then when it changed to this girlfriend of mine that wasn't at all the same. Then I thought, you know, something's wrong. Nobody else is like this!

G: How did you think of it? Did you think something was wrong with you?

F: Unhuh. Well, I don't know if I thought that myself. I thought (pause) something was different at first. And then, when I read about--when I found the books about homosexuality in psychology--then I thought something was wrong with me.

G: Do you remember any of the books?

F: Freud. And a medical dictionary I remember reading.

G: Did that really change the way you felt about yourself?

F: I had to go through a period of--I didn't know if they were right or not. I didn't think they were but I wasn't sure.

G: How did you get through that? What helped you to get to another way of thinking?

F: That was kind of a long period there, and I was in college before anything good happened. What good that happened was my loving Jeanne, who I met in college. And then, for some reason, I knew that it was all right. Up until then I didn't. Up until then I had never known another woman to feel the same way I did. And then when I met Jeanne, she did. And too, I had the greatest respect for her and I knew if she felt that way too, there couldn't be anything wrong with it. With me.

G: Did you ever go through a period of trying to imitate boys?

F: When I thought that it was wrong to be a lesbian, what I did then was really go over into trying to cut off all my male behavior, to the point of shaving my arms! I thought that anybody who looked at my arms would know immediately that I had hair on them and that was a sure sign of lesbianism! So I went the other way really. I didn't go into the male role. I went into trying to hide it from everybody else until I figured it out.

G: So you figured it out?

F: Yeah, it was like a secret that I'd known



La Pensierosa--1954--Leonor Fini

that I didn't want anybody else to know until I was able to handle the situation and cope with my feelings about it. And during that period, I changed into being--to acting according to the female role. And during that time I would just go off by myself for long periods of time. And this happened for several years.

G: When did you really feel that you were strong enough to be what you were?

F: That went on until Jeanne happened. And then I had it all together. So I could help Jeanne with it, too. Jeanne was all I needed to know it was right. And then I had thought it out, all the angles of it. Enough to hit anybody who went against it.

G: How old were you when that happened?

F: Jeanne? Twenty.

G: In what ways was that relationship important for you? You already said that that was what made you feel positive. What else?

F: Everything--it's hard to begin. It's the best relationship I've known. We didn't disagree about alot. We shared the same assumptions and from there we didn't differ very much about anything. We learned from

each other. It was just the best thing that ever happened! (laughs) Possibly ever will. Because I haven't found anybody that is even comparable.

G: How was Jeanne unusual?

F: For some reason, Jeanne was able to share herself with me and most people are unable to. I think that there are other women who I think are as whole a person as Jeanne but I never have been able to develop a relationship with them, the way that I did with Jeanne. And the lesbian--the whole problem --I don't know, it's different too, because--I never said to Jeanne 'I'm lesbian' like I do now. I get all the time different reactions from people. That just happened by itself; and now that I'm saying to women I'm lesbian, they move away just the slightest bit. The slightest bit of rigidity and I can feel it. It's either that or they flirt with me and things like that. I don't like that either. That is still not it, it's not the way a relationship should develop. Of its own intelligence it should develop without trying to force it into this or that way of being. It's not that I don't think that other women aren't as good as Jeanne or that she was the best person that

ever existed, it's the best relationship that ever existed for me, so far.

G: How important was sex in that relationship?

F: It wasn't the entire relationship, but the eroticism we felt was generalized in every aspect of it. The sexual relationship was very satisfying to both of us and we didn't have a male-female role at all, inasmuch as it varied.

## I Believe in the commitment of one woman to another.

G: What have your relationships been like since Jeanne?

F: Well, there was a long time, in fact about two years--I really think that we don't get over a close relationship with another woman easily. I really do think that we're more--that it's harder for us than for heterosexual couples to separate and be away from each other. I think it takes longer for us to get over a close relationship with a woman. I don't think we do. So it was about two years before I even came out of--that I was sane again. She died, and then it was just... anybody that wanted to come home with me. I made love to women just because--it was just sexual satisfaction. It's not, totally. Maybe men really do--can just do sex--there's a generalized love for women I've got. If any woman wants to come home with me, it's fine with me. I'm happy to be of service to a woman. Any time. Not to a man. And if a woman needs something from me, I want to be available to give it if I can. And that's what the sexual relationships since Jeanne have been.

G: Ideally, in a relationship, would you want to be monogamous or not?

F: Yeah. Yeah.

G: Can you think why that's important to you?

F: It seems like it would be jealousy, but it's not so much jealousy as it is--I kind of believe in a sexual commitment to one woman. I believe in the commitment of one woman to another. I think we need stability in our relationships. And I think that stability is threatened by polygamous rela-

tionships. For me, I know it is. Now I wouldn't apply that to all lesbians at all. I think that lesbians should do what they feel is right to do.

G: Can you talk a little about the year that Jeanne and your mother died. How did you get through that? What helped you?

F: Nothing helped me except myself. That was the thing. In fact, I got mad at everybody, because they weren't doing anything to help me. And the thing was that they couldn't do anything. Jeanne satisfied needs that were so interconnected. Jeanne and I were so interconnected in satisfaction of needs and interwoven that no one person

could replace her. And too, I was mad that other people were alive and that Jeanne wasn't. I just resented anybody, it didn't matter who. Just because they weren't her. Here they were, going to work every day and just talking about things that didn't have any kind of matter in the whole world. Looking through magazines and everybody was bored. And I'd come up and say 'What do you think you're doing? We're gonna die!' They'd just go away from me as fast as they could go. (laughs) Well, I quit doing that eventually but, you know, I wasn't really sane then, I don't think. The agony I was in wasn't sane. I still feel that way, but I'm not gonna threaten people with it. I just try to do it another way.

G: So you still feel really aware of death?

F: Yeah, yeah. Until just knowing that when you leave a person you might just never see them again... that whole feeling.

G: How has that changed the way you act with people and the way you feel about yourself?

F: Yeah. I want to make it not so obvious, to be a little more tactful about it. I still have that same kind of feeling of the intensity of each moment.

And, too, all of the sudden, when I was sane again I wasn't worried --and it's been that way ever since--I wasn't worried about my own death. Now. It's not something I run away from. Every moment is good enough to be the last. So it was about two years that I was in a totally agonized existence and it's been a full year that this has continued.

.....

G: I'm going to change directions. Have

you ever had relationships with men?

F: Yeah, unhuh. I did because I thought--that's before I met Jeanne. And after the psychology books. This boy really wanted me to marry him and gave me an engagement ring, and I (laughs) just lost it. I had sexual relationships with men but it's just--I didn't try not to feel anything, but I just couldn't feel anything. I just didn't care. That was like washing dishes or something you don't like to do that you do.

G: Do you think you ever would in the future?

## I remember... wanting to kill them when they were fucking me.

A really strong feeling of violence, like wanting to stab them in the back. (laughs)

G: Have you ever thought you'd want to have children?

F: With me and Jeanne, yeah. With another woman, if women were in the leadership of the world, if we lived in a matriarchy, I'd want to have a child. But I wouldn't bring a child into the world the way it is now.

G: Can you talk a little about the things that you like about yourself?

F: I like about myself that I'm more comfortable living now that I'm not trying to hide the fact that I'm a lesbian, and I feel real good about being lesbian. I think that we somehow--that lesbians have an integrity that other people don't have. I think that for some reason we're autonomous. For some reason we've been able --we've had to deprive ourselves of the world's approval in order to grow as individuals. And to grow into our own person, we've had to deprive ourselves of a sense of community really with the world. We've done it just on our own, individually. I think most lesbians have.

G: And that's something you've gotten strength from?

F: Yeah. It's almost that we've had to deprive ourselves of a sense of community that we need, that everybody needs, just because we knew somehow that it was wrong, that it would inhibit our growth. And I think that's

a self-affirmation.

G: What conflicts do you have with yourself now?

F: The conflicts I have with myself are not going against everything enough--like at work. Like not being strong enough to--that it still is hard to be in conflict with people. I still haven't gotten used to it. I think I lack integrity inasmuch as I compromise with the world. That's something that I think I'm growing toward--being able to totally oppose what I think is wrong without being scared.

Actually, too, I think a communistic world, not the way communism is practiced--if we, women could have our own version of communism, I don't think it would be a dictatorial thing. And that's going against capitalism as far as work goes--I should be destroying the businesses I work in. I tend to be too conscientious about doing my work right, whereas I think, because of my ideals, what I should be doing is messing up at work. Messing up things. Businesses are oppressive, and they are oppressive toward women.

G: How do you feel being a lesbian is related to feminism?

F: (laughs) Oh golly. I think lesbianism is an expression of feminism--the two are so interwoven, I can't separate them and think of them one from the other. What I'm trying to do now is think of heterosexual women as being feminist. The response that comes immediately is that there's something funny. But then I know that they're heterosexual women--

G: What are you coming up with when you think of heterosexual women?

F: I don't know. Their problem seems to be, in a different way, as difficult as ours. If they love men, if they really have to have men, it really seems like they've got a whole lot of problems on their hands. It almost seems to me easier to be lesbian, but I know it's not. We have to go against everything to be. We have to go against women who disapprove of us. To love them, for goodness sake! I'm attempting to understand how a woman can be heterosexual and still be a feminist. That's what bothers me about that question, because I don't know yet. It seems a natural result of feminism would be, you know, lesbianism--if they truly felt it.

G: About how many lesbians do you know?

F: About 150, between 150 and 200.

G: You know that many people?

F: Unhuh. Not well.

G: Of your close friends, how many are lesbians?

F: About eight.

G: Would you say there's any kind of separate community here? Of lesbians?

F: Fear comes into it so much that--there's a sense of community as long as we're not exposed to the heterosexual world. But immediately upon us being together in the heterosexual world, fear comes in there and we lose our solidarity.

There's a mutual recognition of each other, but the fear is just so strong. I know what they're afraid of...and I almost respect it. I think I've got to destroy it. It can't be. I'm in sympathy with it but I can't allow it to be, because it hurts all of us.

G: Are the bars the only place where there's a fleeting sense of community?

F: No, in homes. In the privacy of their different homes, there's a real good feeling. But they won't back me publicly. None of them want anybody else to know. And I respect that, as well, inasmuch as it seems to me that other lesbians should be able to decide themselves when they're gonna let other people know it. So we have a code of secrecy that I hold to, though I don't approve of it. But I feel I would be hurting them if I didn't. When they're not ready for it.

G: How many of the lesbians you know are lower class and about how many in the other classes?

F: I would say 3/4 of the lesbians I know in Birmingham are lower class and the rest are middle class.

G: You put yourself in the lower class?

F: Yeah.

G: What groups have you been involved in that you would consider political?

F: I'll tell you about a group we tried to get up--Society for Individual Rights. This was mostly gay men--in fact, I was the only gay woman that was in it.

G: Have you felt oppression coming from gay men?

F: Yes. Definitely.

G: Can you talk a little about that?

F: It's just the way that they trivialize everything I do. And they expect me to do everything. And, too, the gay men, like in the bars--the drag shows and like that--they do frequently criticize women and put down women. It's just a derogatory thing,

and that affects me all the time. And they say they respect me, because they think of me as a man! I have to go against that every time they say it.

G: Do you think you'll keep working with them?

F: Oh yeah, as long as I'm around them. When they say things like that, I have to go against them. And I do the same thing with heterosexual men. Working with them really means opposing them, inasmuch as they don't have a feminist consciousness.

G: If there were women doing things besides yourself here, do you think you'd still be working with gay men?

F: No, I wouldn't even--Well, I don't fool with the gay men too much now. We have a sort of connection just because we're both homosexual, and I can sympathize with them, to some extent, about their oppression. I can sympathize with them because they are oppressed to the extent that they're women, to the extent that they're feminine as well as male.

If I had a group of lesbians who thought the way I do, that's what I would be concerned with. I wouldn't be involved with the men.

G: Can you imagine at all what you'll be doing five years from now?

F: I don't know that I'll be alive in five years. I don't plan that far ahead, I go a week at a time. I hope, in five years--oh god, I can't even think about five years from now. I can only concentrate on what's happening now. Does that mean what would I feel would be the best thing that would happen in five years?

G: Yeah.

F: I think I'm going to be a whole lot--that I'm becoming stronger. I don't know if I'll be able to go against as much as I feel it's necessary to go against, and survive with a job...

G: Do you have something specific in mind when you say you may not be alive five years from now?

F: I'm not afraid of death...and if it seems like to me that it's going to be too hard for me to keep going, I will kill myself as an act, it would be, of self-affirmation. Just because I think that the world of male power structure has hurt female individuals so much it's almost made it impossible to live and have a conscience at the same time. And I'm not going to require of myself that I go through more than I can stand. I always

have an out, and suicide's it. I would take that out, just out of love of myself. Not to have to go through all I'm having to go through. Not to have to fight with people because of what I think is wrong.

G: Have you ever come to a point where you've considered that already?

F: Suicide? (quietly) Yeah. Every day. (sighs) Because I always know that whatever situation I'm in, I can get out of it and it won't be hard to. And I don't think that death is a bad thing. I think it's just a total lack of consciousness. I don't think that there's anything after that. All I'd have to do is just go to sleep and not wake up and that would be it. I wouldn't kill myself

by violence at all, because I don't want to hurt myself.

It's so painful for me just because of the evil in the world. But I feel like everybody has to share my consciousness before it can get better. And that's hard for me because it means that I've got to inflict pain...that I have to conflict with them and I've got to say 'You've got to change--you're not good enough the way you are.' Otherwise the world is not going to be better, is not going to be livable...for us lesbians in particular. I think lesbians epitomize the type of problem. I don't think it's going to be any better unless everybody has the same consciousness that I have.

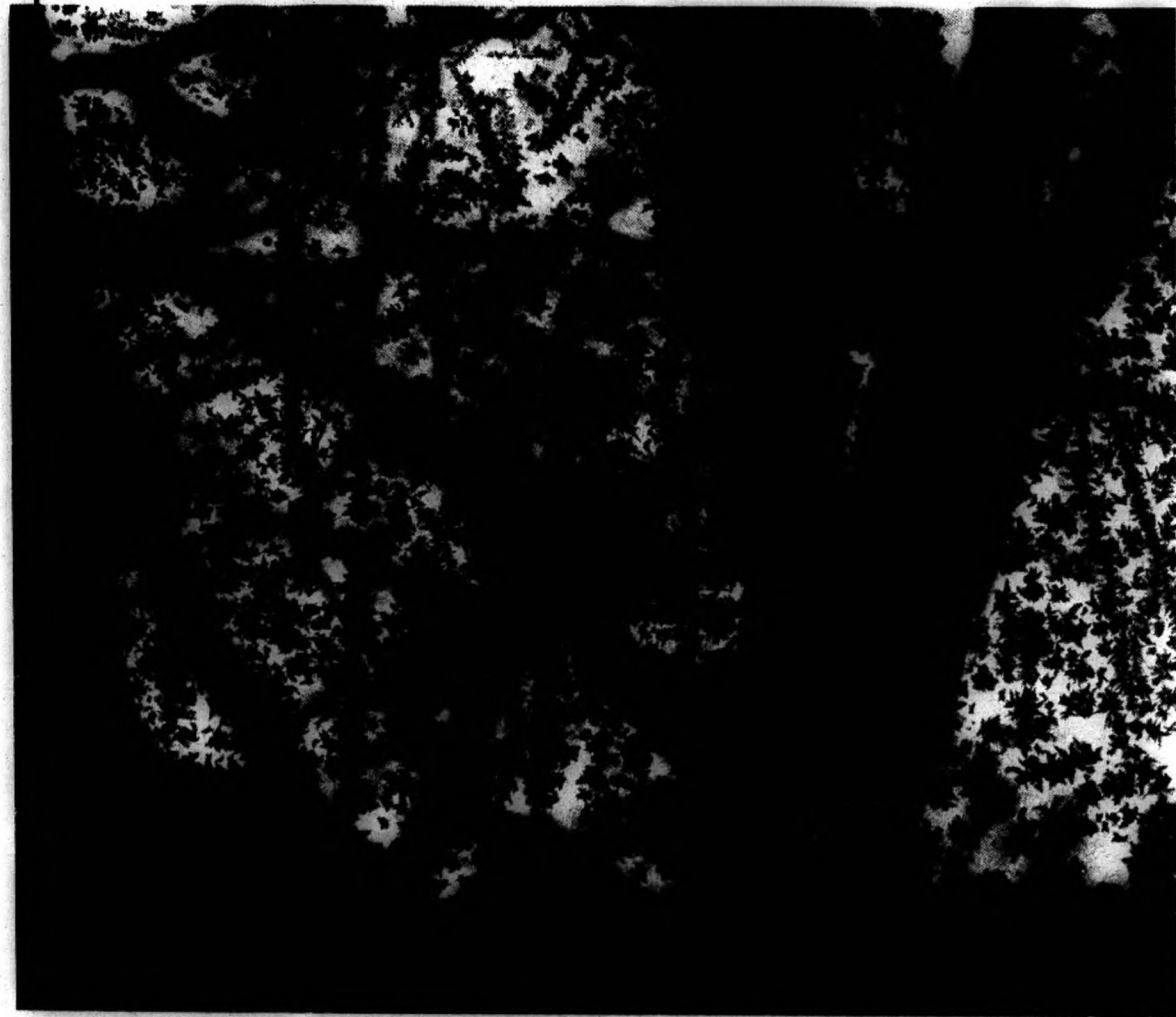


The Spinners--1954--Leonor Fini

# What You Can Do

## AMAZON QUARTERLY NEEDS MORE THAN YOUR SUBSCRIPTIONS

The trees AMAZON QUARTERLY is printed on are now coming from Canada--the cheapest source since the U.S. is running out of trees. And still the cost of paper has almost doubled since our last issue. If we can raise \$400 extra per issue, we can print A.Q. on recycled paper---It costs that much more because "the processes haven't been refined yet." ---i.e. it's still cheaper to log our trees than to "refine" the recycling process. Obviously we must eventually change this. But for now, can anyone help us save Canada's trees?



# To Help Miss Q.

## TO STAY ALIVE AND HEALTHY.

### WAYS THAT YOU CAN HELP FINANCIALLY:

- The most immediate need is for subsistence wages to women who do envelope stuffing, typing, and other "drudgery" for A.Q.
- Payment to women whose writing and artwork we use in AMAZON QUARTERLY-- We'd like to begin at least token payment for material we print.
- An IBM Typewriter--we'll save money if we can buy a typewriter (for \$500) rather than continue to rent one.
- Postage rates are rising steadily--if some of you can offset those costs we'll be able to avoid a corresponding rise in A.Q.'s price.

Mark your donation for the area that matters most to you:

WORKERS,  
AUTHORS,  
TYPEWRITER,  
POSTAGE,  
TREES,

or create your own category. This is one way you can influence our priorities.

FOR LARGE DONATIONS, WRITE TO US IN ADVANCE---WE CAN ARRANGE FOR YOUR CONTRIBUTIONS TO BE TAX-DEDUCTIBLE.

### WAYS YOU CAN HELP THAT DON'T INVOLVE MONEY:

- If you live in the Bay Area we welcome your help with distribution and office work.
- If you live in the Bay Area AND you are an accountant, we need your talents desperately.
- If you have access to an IBM Selectric you can arrange with us to type and proofread copy for A.Q.
- If you are a lawyer--we need help making a second attempt for tax-exempt non-profit status for AMAZON QUARTERLY. Our first application was denied because our readership is not "the public" as defined by the I.R.S.
- You can introduce your local libraries and bookstores to AMAZON QUARTERLY --or devise your own ways to let people know of us.
- And especially, we need your stories, pictures, ideas, articles, photographs, and visions, so that AMAZON QUARTERLY can continue to explore the richest possibilities before us as women-loving-women.



# SHELLEY

L: When you were a child did you feel that you were different from the people around you?

S: Yeah, but in a positive way.

L: How did you feel you were different?

S: I felt more intelligent. I'm sure I didn't define it as 'together' but I felt really together and good as a kid. People seemed to be strange and I seemed to be the norm.

L: Do you remember how old you were when you first felt different?

S: I always did.

L: Looking back on it, do you still think that you were different?

S: Yeah.

L: How about now?

S: Now I feel even more apart. I'm an ego-maniac, I guess. I see myself as the nucleus and everyone else on the periphery. No one else seems like me.

L: Moving on to a different area--Can you think of any events or circumstances that were important to your becoming a lesbian?

S: Well, as a teenager, fellows were so one-track and one-dimensional. They didn't seem to be interested in the person-me, as women were. They were interested in the sexual-me, so unfortunately I divided myself out to the people who were interested in the

personal me and the sexual me.

L: Do you remember when you were first attracted to girls in a sexual way?

S: Well, for sure when I was fifteen.

L: What was your reaction?

S: I was such a chicken shit that we always did minimal things. We'd neck and stroke. I didn't know how to take it past that, and the two girls I cared about in high school didn't know how to take it past that. It was really lack of imagination here or something. Or being hemmed in by convention.

L: Did you realize that this was lesbianism?

S: Yes.

L: How did you feel about that?

S: For me it felt fine. It seemed okay except I could never find--my friends would never go along with what I was interested in. So I was always thrown someplace else

## I'd be a fool to pursue heterosexuality in the face of 39 years of experience to the contrary.

with what was stirred up by the women. I was thrown to the men and boys for the sex, just because the girls wouldn't and I didn't know how to pursue it.

L: Did you feel guilty at all at the time?

S: No. I really don't think I did. How can I feel guilty, when nothing's happening?

L: Just for your desire?

S: No.

L: Are you glad you're a lesbian?

S: You know I am! I've had nothing but negative experiences with men and nothing but positive experiences with women. I'd be a fool to continue to pursue heterosexuality in the face of thirty-nine years of experience to the contrary.

L: When you first discovered that you liked girls, back in your teenage years, was your first impulse to model yourself after boys?

S: No.

L: Did you feel that you wanted to be a boy?

S: No. I did when I was a kid, but I hate to state that, because it didn't mean I wanted to be a boy, it meant that I wanted to continue with all the freedom I had. As a

little girl, I was the only child for a long time, and I didn't hear too much about getting married and wearing dresses and stuff. I climbed trees and--it wasn't until I got older, not so much my family, but at school--you're supposed to be a girl then. I resented the clothing, I resented--you couldn't go out at night because of what might happen. I resented the restrictions.

L: Do you feel generally, or in any of your



(Morgenstunde. 1961. Leonor Fini)

relating to women, that you've been more masculine or more feminine?

S: Humm, that's loaded--mostly I feel feminine, as I define it. As society defines it, I feel feminine too, I suppose, but then I don't want to give the connotation of passive. I'm really not that much of a femme, but I'm really not that much of a butch, either. I'm just me.

L: In your present relationship do you feel that there's any difference between you in aggressiveness, or any of the generally

thought of masculine qualities?

S: In aggressiveness, no. As I was saying I seem to be stuck with household chores alot. But despite appearances, no. She doesn't railroad me and I don't railroad her. We're actually pretty equal.

L: About how many women have you been lovers with?

S: Genital lovers, two.

L: Could you compare the two--what changes do you see as a pattern developing in the kind of sexual or emotional relationship you've had between the two women?

S: The present relationship is much less satisfactory emotionally, but 1000 percent more satisfactory sexually. What else?

L: Could you go into why it's not satisfying emotionally?

S: It's not that it's not, but we don't have eighteen years of closeness. It's developing but it hasn't developed. Lack of time, and there's a big difference in the two personalities.

L: Do you have any thoughts about why this relationship is better sexually?

S: I have definite information as to why it is because Martha was absolutely unable to lay a hand on me. It was all me towards her. My orgasms were just out of sheer--eight hours spent making love to her, so I came just out of tension. She never laid a hand on me. She could not.

L: Why?

S: Why? I don't know why. As I say, I think because she's a straight woman. There was always initial reluctance to make love, and then we'd get started, and continue on for hours, really at snail's pace, me breaking down her reluctance, but never--never did she reciprocate. She had an orgasm with me once, the first time, and that's all. God! I don't know why, but she just could not after that. She was super-guilty about the whole thing, and had a big cry. It was all really hair-tearing.

L: But still the emotional nature of it was very intense.

S: Oh, yeah.

L: Could you tell me some of the ways that you see your present relationship being really good for both of you?

S: Well, it's a help financially. On the basis of my vast experience, it's good sexually--no, it is good sexually, because I have no complaints, and I can't think of

any improvements we could make. I really appreciate her dependability and stability, and her intelligence and her versatility. . .

L: Has your relationship been monogamous?

S: Yeah.

L: Do you think it'll continue to be that way?

S: Well, it's required to be that way.

L: By whom?

S: By her.

L: And what's your feeling?

S: I'm split on it. My feelings are that it's probably for the best. Intellectually, I think it's a bunch of shit. Actually though, she's gone to bed with somebody else during our relationship. It was practically at my insistence, that she's still hung up on this last woman that she was living with. I got kind of weary of hearing about her. I did practically require her to go screw her, please, and either go back to her or let's quit hearing about her. So she did go over and do her dutiful screw and came back.

L: How many men have you had sexual relationships with?

S: Six.

L: Do you think you'll have sexual relationships with men in the future?

S: No!

L: Could you tell me how you feel about men's bodies?

S: Okay. Whenever I talk to straight women I try to go into detail about how I feel about men. Their bodies do not repel me. Their genital area does not repel me to look at, touch, smell, taste. I had, for some probably sick reason, 100 percent orgasm with everybody I've ever been with. And I always want to keep saying that, because it's not that I couldn't make it with a man. Their bodies are perfectly fine. It's just their heads that are fucked!

L: What would you say for you are the main differences between having a man as a lover and a woman as a lover?

S: The thing I love best about having a woman as a lover is that I participate, I'm not being done to according to somebody else's needs. I'm part of the action.

L: Can you think of any drawbacks that would be present in a relationship with a woman?

S: A sexual relationship? Well, I thought I might miss--one of the things that made me afraid about a woman was I didn't particularly

like manual stimulation. I was really not much of a masturbator. And I didn't really like oral, either. So I thought 'Jesus, what am I gonna do with a woman?' I was afraid I was gonna miss the penis because that was the way I liked to come best. But--what was the question?

L: Drawbacks to a sexual--

S: There weren't any!

### As it turned out, a woman's hand is nice. It's just a man's hand that's a bore.

And a woman's mouth is nice, but a man's--it's dumb, ignorant. I don't see any drawbacks really. I thought I would, but I didn't.

L: Could you tell me the primary factors leading to your divorce?

S: The inability to continue to lead a double life. To love a woman and to have to go through the motions with this man that I was whoring with.

L: That was the primary reason then?

S: Yeah. I just couldn't take the split in me anymore.

L: Do you think that there are any problems you're having with your children specifically because you're a lesbian?

S: The seven-year-old doesn't know anything. The older ones know and it doesn't seem to be any problem for them at all.

L: Are they having any problems outside the home that relate to you being a lesbian?

S: I don't think they're having any problems outside the home. Period.

L: Would you want your daughter to be a lesbian?

S: I would hope.

L: About your sons--do you have any feeling about whether you'd like them to be homosexual or not?

S: That's kind of a different thing, because I would love to see all women turn to each other. I would hate for my sons to burden any of these women with themselves. But then I love my boys, and I think relationships between two men are generally pretty shitty. So I just don't know where they're going to

go for a good relationship. They'll have to work that out themselves.

L: Could you tell me about the legal problems you had with your children around the divorce?

S: They were just threats, really. As long as I obeyed, I didn't really have any problems.

L: Did he bring out in the trial that you're a lesbian?

S: What he did was he decided the grounds for the divorce, what I would get, child custody--the whole thing. He and his lawyer drew it up. If I showed up at the hearing to object in any way, then his lawyer was just going to throw it to the judge and I wouldn't even get so much as the crumbs he threw at me to begin with. I had three attorneys, and they all said 'You don't have a chance in this state, so my advice to you is to worm out of him as much as you can and keep shut about it.'

L: So the final decision was your custody of two children?

S: Well, the older two boys could make a choice and they chose neither. Deborah could make a choice and she chose me. Joe had no choice and if I objected, well, not only was he going to throw stuff up in court--he went around the last week I lived there with his gun on his hip, and Joe and Deborah both heard him click the hammer back one drunken night, and right in the middle of this, with this shotgun at my head, all cocked, Bev called! (laughs) And he knew what was going on between us.

L: This was to prevent you from taking the children?

S: Joe (seven-year-old).

L: Could you describe basically what you like about yourself now?

S: I like more things about myself now--

### Now I'm the person I was before I got embroiled in this marriage.

I don't know what I like, I just like me. I'm really pleased with me and I can't think of any major changes I want to make in me--I just want to grow.

L: Do you think that since you've become a lesbian that this has catalyzed other changes in you?

S: Well, when I was married I couldn't change. I couldn't grow, I couldn't even know for sure who I was. Not until I left him, until I became mine. And part of being my own person has to do with caring for women.

L: How do you feel that being a lesbian is related to feminism?

S: I don't see how you can be a feminist without being a lesbian. You can be a feminist and be a celibate if you have minimal sexual drive. But I don't see how you can love women and put a physical wall between you and women you love. That's--I could say 'sick' but--well, it seems to be. You're affectionate physically with your children, and I think we should be affectionate physically with each other.

L: If you had support from women around you, what kinds of political action would you think of doing?

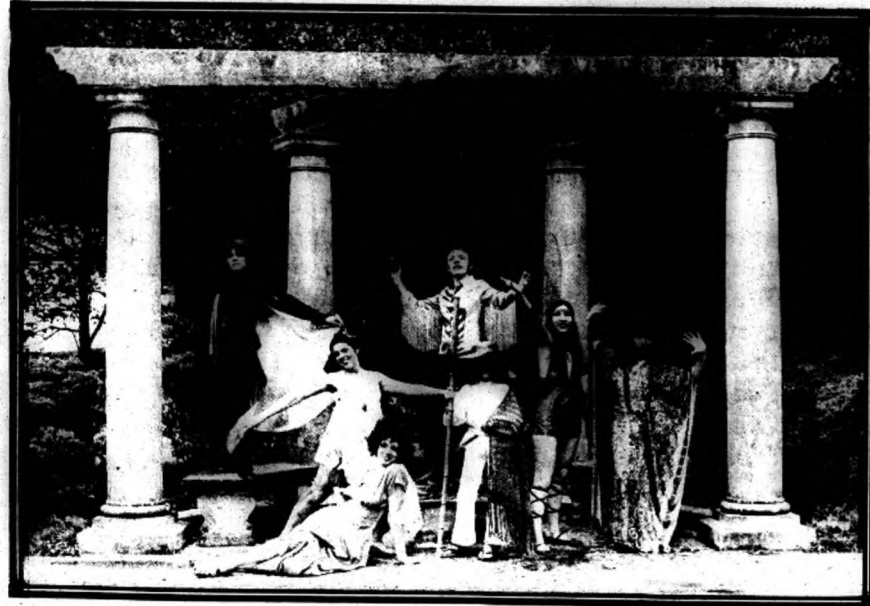
S: I think one big thing we've got to do, and right now, is advertise the fact that we're not heterosexual, and that we are perfectly normal people. And in fact at least the lesbians I know are head and shoulders above the straight women I know. I have really known a lot of straight women. So let's advertise the fact and let's--I don't know--quit eating shit, I guess. See, here I am. I don't know what I want to do. I don't know what I'm supposed to do. One thing that I would like to do, which seems to have been done in Birmingham, is get arrested--it's one to twenty in this state for oral sex. With any kind of legal support I would turn myself in. And I'm sure we would lose and I would spend some time in jail, but I think eventually--eventually we'd win.

L: If you had three wishes and they were sure to come true, what would they be?

S: I'm so--foolish, maybe, but I really think that if I made one wish and it came true, and that wish was for a feminist world, where all the things that women are inside were dominant in the world, most of the problems would be solved. I wouldn't even need the other two wishes.

# AROUND THE

LESBIANS



CONTINENT

## IMPRESSIONS

BY LAUREL

During June, July and August Gina and I met several hundred of our readers on a twelve thousand mile journey around the continent. What I learned is many-layered and complex, but I'm going to try to write out some overall impressions.

The purpose of our trip was to examine the myths about lesbians (both those held by the straight world and the ones we hold about ourselves) and to find the reality of lesbian nation in 1973 in the U.S. and Canada. My initial motivation for all of this came from my anger while reading Arno Karlen's chapters on lesbianism in Sexuality and Homosexuality, the current bestseller, and from reading Charlotte Wolff's Love Between Women. It seemed to me that the contemporary literature on lesbianism was no closer to the truth of the lesbian experience than it had been 30 years earlier when the Kinsey report was published. . . and in many ways, the Kinsey report is still a step ahead. Of course, there are Lesbian Woman and Sappho Was a Right-On Woman, but nothing approaching a cross-cultural up-to-date book on lesbians has appeared in this country. Both of these books tended to

dwell on a particular small geographic area and a particular clan of lesbians. All of the literature has had this shortcoming. There are studies of bar lesbians in Chicago 15 years ago, studies of lesbians in prison and mental institutions, lesbians as prostitutes, etc.--- but never a look at LESBIANS AS A PEOPLE.

And in addition to investigating the very damaging and ill-informed mythology of the sex researchers and shrinks, I suspected that we had a little debunking to do of our own myths about the lesbian experience. Too many people to my way of thinking were swallowing Jill Johnston hook line and sinker, staring off into the golden age of the matriarchy and Lesbian Nation without the slightest idea of where we are now. It was certainly time, I thought, for someone to find out the realities beyond one's own particular city, age group, socioeconomic class, political persuasion, etc.

My most general impression from the hundreds of lesbians we met is of amazing diversity. The women who invited us to stay with them ranged from 21 to 62 years old, from welfare mothers to millionaires, from politically conservative to revolutionaries,

from conventionally religious to women immersed in the Great Goddess, from women who have just decided that they are lesbians to women who think they always have been, and from women who are married to women who would just as soon kill a man as look at him. So, above all, my impression was of diversity.

There were many areas of definite agreement though -- room here for only a couple, but we'll go into this more in future issues. (See the statistical analysis on p. 30.) Of all the women we met, only two couples were seriously into roleplaying. Researchers, shrinks, take note! Odd as it seems, that is still the predominant theme in the psychological sociological literature and in the vacuous public mind. The women we met did not want to be men, to look like men, act like them, or to in any way treat another woman as a man would.

And another blow to the mythology: None of the women we talked with and interviewed regret that they are lesbians. The response was overwhelming to our question of how do you feel about being a lesbian. "I love it." "I'm more me than I ever was." "I feel sorry for all the women who haven't realized their own potential love for women." Despite having to struggle against universal approbation, the church in many instances, threats of losing jobs and children and friends, **WOMEN ARE GLAD THEY ARE LESBIANS.**

And both Gina and I were amazed by the prevalence of strong feminist consciousness. Even in very isolated rural areas women are finding the literature and each other... and from there they are going on to act on their beliefs. Many women who have everything to lose are coming out of the closet, starting rap groups, setting up lines of communication to help other sisters out of isolation. Many more women than we expected are open about their love for women -- with their children, their own parents, their employers, and and their friends. The women who are not there yet are weighing their schizophrenia very carefully against their survival. And almost all of them see it as a matter of time-- just a matter of time--before they will close the closet door softly behind them.

One of my strongest impressions is of the prevalence of what I'll call ALCHEMY -- the ability we saw in so many women to change the negative into the positive--to take the

pain and sorrow and others' hostility and to turn it into growth and change and increased consciousness. I think all of the interviews we have printed in this issue are clearly the stories of women who have had to struggle: a woman in jail for five years, a woman who lost both her mother and her lover a few days before Christmas, a woman who was one of eight welfare children struggling up out of heroin addiction, a woman who was married to a man she couldn't stand for twenty years because she was fenced in by her religion-- their stories speak for themselves. The beauty of the women we met is not that they have always been happy, healthy, strong women, but that that is what they are becoming. It seems like all this trial, pain and suffering produces a heartier breed in the end--a woman who can meet each struggle as a challenge--one more way she can grow.

But what was it really like? you say. Travelling for three months, meeting new people every day, seeing the whole continent. Exciting! Exhilarating! The adventure of a lifetime! Yes, yes, and still it was the hardest thing either of us have ever done. We were frightened, anxious, tense about all that driving and a car that just kept breaking down--and the exposure to sudden death for three whole months. We wore out sometimes and just thought we could not meet another new person and have to go through the same exact opening conversation again. We tried hard to find ways to cut through the bullshit, to get beyond the kind of trivia that strangers exchange with each other. Sometimes it worked and sometimes it didn't. On the whole though, we were amazed by the trust and warmth shown us. Imagine over two hundred women inviting us into their homes, sharing their lives with us--even allowing us to tape their life stories--and they'd never laid eyes on us before. The tape recorder seemed to be the very best catalyst of good conversation that we discovered. For some reason women simply were not paranoid of having their stories recorded. They seemed to become more conscious, to think carefully, and to discover connections as they talked. We laughed with them as they remembered incidents in their lives for the first time, and very often we cried with them as they went through the pains once again. We brought back 52 hour to two hour

tapes. And we think the tapes alone are worth all it took to make this journey. We have printed five of them complete in this issue and more will appear in future issues.

I want to talk for just a bit about the negative things we discovered...and I hope to do it in such a way that the negative energy can be alchemized into positive.

Once again this matter of **DISTINCTIONS**. I want to point out that I think there are very real differences between women which we must continue to openly confront and to work on, but none serious enough for us to forget our primary solidarity as women. On this trip I saw the marks and felt the pain of two distinctions in particular which are just the kind of ammunition men need to insure a speedy end to this new wave of uppity women. One, of course, is class, which I have talked about before (see "Distinctions, The Circle Game" in AQ, issue 2). The irony of this particular distinction is that the women we met who are most vocal in defense of this as an irreconcilable split tended to be middle class women who are now identifying with lower class women. Yes, there are working class women who are seriously concerned about the ways middle class women do not relate to their needs, are blind to their cultural differences, etc.--but, my overall impression is that the most negative energy is coming from nouveau lower class women (middle class dropouts) who are engaged in a somewhat mythic process of expiating their guilt. The class problem was the most predominant issue we found as we traveled from city to city talking to women, visiting women's centers, etc. We want to devote a future issue to this subject and we welcome carefully thought out and documented articles on class. The problem can not be ignored, smoothed out, or hidden. But it can be discussed and dealt with and eventually surmounted, I think.

The second distinction is, odd as it sounds, that of nationalism. This one makes me angry and hurts me to the bone. Gina and I had been in Toronto approximately four hours when we found ourselves the target of intense anti-Americanism. Yes, the U.S. is a fascist, warring, imperialist, and in many ways ugly culture, but **WE ARE NOT TRICIA NIXON!** Despite my most ardent pleas for the solidarity of women which extends across man-made national boundaries there were women who could only speak of the Canadian identity,

the impossibility of any American understanding the Canadian experience, etc. A women's paper in Canada even refuses to accept any articles written by American women.

I must say that I think many Americans might behave in such a way as to justifiably bring all this down on their heads--but, I must point out that Gina and I had not said one word before the attacks began. No chauvinistic advice-giving, none of the "let me tell you how we do it in the states" kind of thing. We left this meeting in tears. I think it was the lowpoint of the whole trip for me...the point at which I really began to question the possibility of sisterhood. Ten women had sat in a room attacking us and only one had come to our rescue. And again, the irony was that the most vitriolic attacks were coming from newly emmigrated Americans. The one woman who pleaded against the divisiveness of nationalism was one of the few native born Canadians in the meeting.

Even that experience had its good side though. As we walked along the streets of Toronto, the two of us snuffling and hugging and trying to remember saner days, all the times rushed through my head when I have created hateful distinctions and agreed to rejecting people because they did not fit into this or that category. This set me to questioning all of my distinctions--all the way down to that final one--can I in conscience reject all men? Can I reject straight women? Can I reject a transsexual who all his life has wished he could be a woman? Can I really reject anyone, knowing the pain and the craziness I felt from that rejection?

Next day we met a wonderful woman in Toronto who almost instantly restored our faith. She knew the women in question, and yes, this was just part of a larger pattern with them of creating a bit of self-importance at someone else's expense. We do not take that experience to be representative of the feelings of Canadian women at all, but once again this looks to me like just the kind of distinction which, if allowed to grow, can do immeasurable damage to women.

Canadian women, we want to reach out across this man-made wasteland. If you welcomed the draft-dodgers, the war-resisters, as some of you did, certainly you must know that women are exiles too in this alien culture, and that we will change it when we can... but we need your support, your ideas, and your love.

Shortly after our experience in Toronto, Gina



Womansong Theatre--Atlanta, Georgia

and I saw the fruit of what we had just learned. Midway the trip, a beautiful Canadian woman wisely put it this way: There are two kinds of people in this world--cactus people and leaky bucket people. Cactus people take in any bit of moisture, nourishment, love that is given them and they use it to create, to grow, and ultimately to flower. Leaky bucket people are those who no amount of loving, supporting, and caring for can fill. They will transform all that is positive which is given to them into something negative. Those are the only distinctions this woman said she had ever really found it necessary to make. She chooses to give her love and energy to people who can use it and create more of their own. And mostly, friends, we found that lesbians are cactuses taking whatever nourishment they can find and creating something positive--flowering. Well, we learned much more, but that will keep. We definitely are planning to put together a book from our experience and the taped interviews. We need money and free time away from A.Q. chores to do it--but the process is in motion.

Finally, I want to thank all the women who invited us to share their lives. We didn't get to meet everyone who wrote to us (3 months was just too short a time) but thanks to every one of you for caring enough to want us. And thank you all who contributed to make this journey and this issue of the magazine possible. Your faith in us keeps us going and growing. Please send us your feelings about this issue, your new articles, stories, art work, etc. Let's try to make the next issue even better.

You never saw four women so moved and tearful and laughing and hugging all at once after that. I wouldn't have missed that experience for anything. Yes, one woman still sleeps with a man. Yes, one woman has not succeeded yet in finding the woman she wants to love--**BUT SO WHAT?** Sisterhood is stronger than those categories that divide us. I love those women and I can only wish for them the joy I've found in loving Gina. And I can't help but think that our acceptance of where they are now, our love for them as women, can only bring them closer to loving women--closer, certainly, than a lesbian-separatist diatribe. Those distinctions just ain't as big as we think.

I learned that many of the women I felt good with, interested in, stimulated by, and loving towards, did not necessarily share my political perspective or artistic perspective or age, cultural, class, etc. perspective. For me, none of the usual categories were really the determiners of good loving talk. What was it then?

# A D R I E N N E

A: I was very close to my mother. She was overprotective. One of the reasons was that I was adopted. I had a good relationship with my mother. She was the disciplinarian. Whenever any real problems or any real heavy discussions went on, it was always between my mother and I, not my father and I.

L: How do you feel about her now?

A: Very comfortable. In my younger years I had a real inability to communicate with my parents, or with anybody, for that matter. But now I feel like we have a fantastic relationship. My mother does not--my mother really doesn't know that I'm a lesbian in the sense that I have told her. I told her about six years ago but she sort of swept it under the rug and she thinks that it was a phase I was going through and that I'm out of it. But now she knows that I live with another woman. I'm sure she knows it, but we just don't talk about it. We do talk about feminism, we

talk about my work, and I feel she really listens...she really hears what I'm saying. I feel like we have a very good relationship.

L: How about your father?

A: My father doesn't talk very much and my father's also very religious--a devout Catholic, very conservative. He tries to be understanding, but in terms of my father and I doing any real talking, getting into depth about anything, we really don't do that.

L: Do you think your parents had a good relationship when you were a child?

A: Yes.

L: Do you think your parents ever wished that you had been a boy?

A: (laughs) Well, whether or not they wished I was a boy, there were many, many times in my younger years I wished I were a boy--in terms of doing dishes and the little girl things I had to live up to because of my sex.

L: Did you feel when you were a child that

you were different from other people in any special way?

A: Yes! (laughs) I knew I was a homosexual! It was very difficult for me to deal with that. I didn't dare tell anybody--also I felt I was different in terms of being adopted. I went through an incredible identity crisis at one point in my life, which I'm over now, of course. It was very important to me at one time to know who my blood relatives were.

L: Did you find out anything?

A: Umm, yeah, I found out some things about my mother which made quite an impression on me. It left me at that point very disappointed. I found out that she had been to jail and that she had been a prostitute and she had several illegitimate children. I found out when I was about fifteen years old. It was upsetting to me at that particular time because I didn't have the full capacity to

understand what was happening. And why it really was okay. It wasn't okay in terms of her pain and suffering but, you know, whatever she was into was okay.

L: How did you find this out?

A: Department of Vital Statistics. I searched the records and I talked to a town clerk who plugged me into some people who knew her.

L: Your parents knew and didn't tell you?

A: No, my parents didn't really know and my mother made an effort to find out.

L: You said it was hard for you to deal with your lesbianism when you were a teenager and you didn't tell anyone?

A: Except for my lover.

L: Where did the two of you look for support and information?

A: Umm, well, we went to libraries and every time we went to a school library every-



by GINA

I'd never started feeling good about it until I went to prison and I saw it was practically all lesbians there.

thing we wanted to find out was listed under 'perversion' or 'sexual deviance,' so it made us feel even more guilty. We went through a lot of really intense hassles about what we're doing is really wrong and feeling very guilty about it.

L: It was a Catholic Girls' School?

A: Yep.

L: How did you relate to other girls?

A: Very well, because we were both very strong personalities, good athletes. We did very well in school. We were getting into a lot of the 'status symbols' at that time... if you drank or smoked grass, you were in. So I was doing both and I was cool and accepted by my peers.

L: Are you glad now that you're a lesbian?

A: I love it! Yes.

L: When did that change? You felt guilty for awhile.

A: Yeah, I did. I did six years in prison. I got arrested in 1965. I was into, very definitely, being a lesbian for quite some time before, but I'd never started feeling even half-way good about it until I went to prison and I saw that it was practically all lesbians there. Sort of like the scale had turned completely around and it was no longer a thing if you're not a lesbian, you're definitely not in with the incrowd if you aren't. So I was very comfortable about the fact that I was a lesbian. Of course at the time I was very much into roles. When I look back at it, I think one of the reasons that I was into roles was that I was very definitely an escapist and accustomed to having people do things for me. So, immediately when I went to prison, the whole trip was to--you know, there were probably about seven women to each butch--so I went butch and wow! I had somebody to do my laundry, you know.

But when I got out of prison and came here, I met some lesbian-feminists, and really, the two major factors that made me feel really good about my lesbianism are my lover,

number one, and the Women's Movement.

L: How was getting out of roles?

A: Very, very difficult. I occasionally found my head still in that place. It's really hard. It was kind of hard to get into in the first place. I was wearing a very short haircut or complete shave, wearing men's or boy's clothes and I kind of got into it because I was recognized for being cool. My attitudes, of course, went along with my outer being. I was very definitely influenced when I saw I could snap my fingers and have people just run quickly doing things for me, because I was a butch. So when I got out of prison, I still was not feeling all that good about my lesbianism because I came home to a situation where my mother and father did not advocate that. I began to entertain ideas of getting out of that. I was off drugs, out of prison, so why not throw that off along with it? Because it had kind of been a negative thing in many ways in my earlier life. And then I met my lover and she really helped me. I was very honest with her and therefore we built a very high degree of trust with each other. I was very honest in telling her that I was into roles and I certainly didn't have to tell her that I was chauvinistic because (laughs) she knew! And she really helped me change that. We consciously worked on it together. I'm not saying roles are negative for everybody, but they're very negative for me. And for her. And for our relationship. And it's my opinion that when people are into roles they're just not meeting on equal grounds. All I was really doing was discriminating against my lover. Terribly so, and so I had to deal with that.

L: Why were you in prison?

A: I was up for possession of heroin and burglary. Now, I got convicted on those two charges. I originally had 54 charges on me. When I went to court I was convicted on those two charges and was given six years, with the stipulation of no parole and also that I would do that time flat. I went through the six years, doing three in solitary confinement. And that sounds pretty horrible and it was pretty horrible, but the only thing I can say to that is the human body and the human mind have an incredible ability to adjust. To adjust to your environment and whatever situation you're in. I guess some people aren't quite as strong.

## I incited a riot!

Luckily I was strong and maintained my sanity and I am here and alive. But in the meantime, while I was doing the three years in solitary confinement, I was doing it because the administration suspected me of being high. And I was addicted--I was maintaining a forty dollar a day habit with-in prison. I was doing a hundred and fifty dollars a day on heroin when I got arrested. So they suspected me of being high and they wanted to take my urine specimen and blood specimen. And one of the very few constitutional rights that I did have was the right to refuse that. The only way the administration knew how to deal with that was solitary confinement.

So, while I was up there, I was also going through therapy--eight hours a day, three days a week, which was literally blood, sweat and tears that I went through for over seven thousand hours of therapy.

So what was happening, and a very positive thing for me, was that I was in solitary confinement and the only exposure that I had to other people to talk to, other than the officers bringing my food, was in the group. I would go to therapy and come back and I would have all this time to digest what had happened and really absorb, and try to be objective about it and pull myself together. Actually, in one way, it was very difficult to go through, but on the other hand, there were some very positive aspects too. I was never really a violent person and I know if I had been out in the population there would have been many times I would have gotten into fights because I was in the minority. That institution maintained a black population anywhere from ninety to ninety-four per cent. black...so I had to adjust to immediately being a minority too. So it was actually a protective mechanism too, solitary confinement. And I'm certainly not saying anything against blacks, but I know what my situation was.

L: How were you a lesbian when you were in solitary confinement?

A: Well, I played the game. You know, I had people sending me dope and people sending me commissary and people sending me books...it was terribly chauvinistic. I was using all of my sisters.

L: So you were allowed to read?

A: Yes. I probably did more reading than the majority of college students. I never

thought twice about it until Jackie raised my awareness to the fact. She asked me what I used to read and I told her sociology, psychology, philosophy and she said 'you used to read that for enjoyment?!'

Another thing I'd like to mention about that prison, it's incredible what happened. When I was doing time in solitary confinement, I had very little interest in anything that would have helped me. I went over to the dentist--of course any time you needed dental or medical care you went over to the men's side because they were the ones that had the facilities for anything that had to be done in a righteous manner. I happened to be talking to the dentist and he told me that he had just gotten his master's degree through an extension correspondence course, so I was very excited about that. I'd been doing a lot of reading and I thought gee, I'm doing all this self-education, if I get my father to send some money I can take this extension course. Super-fantastic! It might have even given me some motivation to feel good enough about myself to get out of that stinking cell I was in and go out into the population and be half-way productive. Well, I wrote to my father and he agreed to send me a large sum of money to fund my extension course. The last step of the procedure was to go to the male warden, who was black, and ask him if I could take an extension course. And I was told no. Because I was a woman and they just don't do that in women's institutions. We have things like cooking classes, sewing classes, IBM classes, cosmetology courses--these were the kinds of things that were offered at that institution. There was no way I could even begin to start studying or doing something for some kind of credits.

So, of course, I was very upset about that. And I must say I was upset about it for about six months. And I really acted out. I incited a riot! Because I had access to knowing a couple of languages, I would write things about the administration on the wall. And that was my way of getting back at them. And my therapist now says that was one way of preserving your sanity by rebelling and being creative with ideas and being able to vent your anger. So actually, in the final

analysis it was quite healthy.

L: You're seeing a therapist now?

My therapy is just living,  
and loving people, and  
feeling responsibility for  
my sisters.

L: How did you get the job you have now?

A: I came back here, where my parents live, and I was terribly insecure about my background. I felt that people were really going to dump on me because I was an ex-offender and an ex-heroin addict and so immediately I would say 'well, I'm an ex-offender and an ex-junky.' The reason I would say this is that I didn't want people to find out later, after I had already begun to care about them, and then have them dump on me. So I was very outward with my background. And people would ask me about it and I'd start telling them some of the stuff I'd been through and people would get very impressed and I couldn't imagine why. And what I came to realize was that there was nobody else here that had my experience. (Adrienne went on to do social work with women in a professional capacity. She has been doing this now for several years.)

L: How did you get off drugs? You said that you were on them in prison and off when you left.

A: I didn't get off them by choice. While I was in the solitary confinement situation, the woman I was buying from got busted... so my supply was cut off. It's very difficult. When you're dealing in drugs you don't think about trust too much, but there has to be a certain element of trust. If I could have gone out into the population and confronted someone face to face and said: 'Listen, can I start buying from you? Can I start dealing with you?' and she says: 'no' well, there's nothing on record that she can say I asked. Whereas I was up in solitary confinement and I would have had to write my stuff out. And that's what I was up there for anyway, and they would have turned me in. So what happened was that a couple of people got me some methadone pills which helped me kick my physical

addiction relatively easily. And what happened was that in the meantime I was still going to therapy. When you're on heroin you're very apathetic, totally apathetic. You don't care about yourself or anybody else around you. The only way I can describe heroin is that you love the feeling of non-feeling!

So what happened was when I got off junk, when I stopped doing smack, all of the sudden, I was no longer apathetic. I went from one extreme to the other--to being just a very, very feeling, very caring person. And it was terribly, terribly painful. To have to sit in that group of eight other women and respond to them trying to teach me how to trust, how to understand myself, how to adjust to myself, to accept myself and therefore accept other people around me. And it was really, really heavy. Like I feel that I really went through a lot of blood, sweat and tears.

Anyhow, the group eventually really helped me. They taught me how to trust. When you hear about prisons you don't consider love and trust and honesty and understanding and things like that. But that was very real, and that was what was happening within the group. I was able to finally express myself. You don't touch, usually. In that institution you don't usually do too much touching, because if you touched, you were either going to get into a sex thing or a violence thing. So when you touched, you'd better be very careful. And one of the first times, after I'd been there for two and a half, three years, somebody touched me--just on the shoulder--it was in therapy. It was an old woman, a black woman. A very beautiful person, who was doing life who would never get out of there, but who was a very giving person, a very together person, just through her experience. She came and stood behind me, put her hand on my shoulder and told me--for two and a half years now I had heard nothing good about myself, 'you're a bum, you're no-good, stupid' and anytime they laid it on me I responded 'hey, right-on, that's true!' I was accustomed to respond to negatives. So, all of the sudden, when the group did a whole turn-around on me and decided that since I was going to be leaving in about two years, they taught

me trust by giving me trust. They knew that I had been addicted. The therapist, it was her duty to go to the administration and say that I had been doing dope. And they called me in at eleven o'clock one night and said 'we've decided as a group not to say anything.' And I couldn't begin to understand that; I thought 'aha! what are they up to? They're gonna put me in a trip bag. When what it really was was that they were teaching me how to trust by giving me trust. And this older black woman stood behind me and put her hand on my shoulder and I can remember very clearly that it was at least ten minutes before I could even talk. I was so full, I was just shaking. And finally I turned around and looked at her and she bent down and kissed me on my forehead and told me that I was a really beautiful person and that I was very intelligent, and that I really did have something going for me, and not to give up. I just really broke down. I cried for the first time in about four years. And when I cried I got total support from the group. You know, I could just see them, they wanted to jump up and just hold me and hug me. Nobody did it--everybody was--you know, with their eyes, they talked to me with their eyes and their body language. And finally the therapist got up and said that she was going to the bathroom, and one of the other women, the only other white woman in the group got up and put her arms around me and said: 'look, you cry. It's beautiful, it's human, it's yours, so do it!' And I--WOOO--I really went to pieces. That was sort of the turning point for me. And I realized, wow, these people really care about me! And I'm not a nothing. I'm a person! And a woman! And I have some worth. And if they like me, who don't I like me? And maybe I should start thinking about that. So it really sort of gave me a lot of hope. It started giving me some confidence in myself. And that's exactly what happened when I came here. All these women said go for a job, and they started giving me confidence in myself and helping me to believe in myself. And now I feel like I'm very sure of myself and very assertive and I feel like I'm very strong. I don't have to shout it off the rooftops, but within myself I know that.

I feel that I can do just  
about anything now including  
the pain of women.

L: Could you talk a little about your present relationship?

A: (laughs) Heavens! Like I died and went to heaven. It's a fantastic relationship.

L: Tell me the best things about your relationship.

A: Okay. Incredible amount of honesty with each other, incredible amount of trust, which took a year--well, we've been together a year this August. And it's been a mad struggle. It was initially for me to get out of my chauvinistic attitudes. I feel very, very warm and very, very rich in that I have somebody that I'm in love with and I have somebody who's in love with me, and I feel that there is a great deal of depth to our relationship.

L: Besides the conflict over the fact that you had been used to playing roles, what other conflicts did you have?

A: Adjusting to each other...each other's needs and each other's idiosyncracies or faults.

L: Has monogamy ever come up as a problem between you?

A: Yeah. We went through a thing about five months ago, well, Jackie thought that it was okay for her to go to bed with somebody, but it wasn't okay for me. And I felt like it was okay for me but not for her! So we did a role-play situation. I had a situation come up where a woman whom I work with, who is a lesbian, a very fine and beautiful woman, was coming up here and I was going to be working with her for a week...and Jackie got panic-stricken. She really didn't want to hear the idea that I might go to bed with her. I knew she was concerned about it so we did a role-reversal. And out of that particular technique we learned something. We learned that--I learned that I was not ready to go to bed with somebody else, but that it was okay for Jackie to do it if she wanted to. And Jackie learned that she really didn't want to go to bed with anybody because she hasn't had enough of me. We sort of mu-



A: Yes, now. It's sort of like it was all a very, very negative thing at one time, and what I've somehow been able to do is to sort of redirect that into a positive direction and utilize it constructively.

L: Could you talk a little bit about the writing you are doing?



A: Oh yeah. That's incredible. I brought home thirty-three notebooks from prison with me. I took out forty-three but they confiscated ten books because they said they were absolutely too radical and too political. What the writing consisted of was my observations of some of the internal things that were happening in terms of the administration, the inmates and so forth. And they just took them. They wouldn't let me have them. Of course, I tried to recapture it later. I probably won't have the book completed for another ten years. It's going to be a complete autobiography.

L: What would you like to be doing in five years?

A: Ohhhh! Um. I would like to be doing some kind of social work. I would also like to have a certain time of year-- a couple of months even--to devote my total time to writing. And I don't write well-- I don't feel I do--so, it's gonna take some time. And I hope that I'm still with Jackie.

tually agreed that we just haven't had enough of each other yet. But we certainly have not ruled that out. We feel that maybe in the future, when we become secure enough, stable enough within our own relationship, fine. But, right now, not yet.

L: Is sex a very important part of your relationship?

A: Yes.

L: Has it been good?

A: Super!

L: Who usually initiates it?

A: Jackie! It sounds like a whole reversal. I used to think that I was the aggressor when I really wasn't. It was sort of passive-aggressive behavior that I was into. I was making like I was aggressive, but really, deep down, I was going after someone so they, in turn, would come back after me and then I could be passive. I hate to use those words but it's the only way.

L: Could you tell me what you like best about yourself now?

A: Oh! I like my strength, my profession, and my ability to love--my ability to really care, and not only care but carry it one step further to the point that I make a commitment to get involved in terms of helping other people. It's always two-fold. I feel that when I help others, I help myself.

L: Do you feel good about what happened to you in prison?

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# NOITAN NAIBSEL

## A STATISTICAL ANALYSIS

by Deborah Wolf

[Deborah Wolf has compiled the following preliminary report from the materials we gathered during our summer visits with our readers. Deborah is a research anthropologist who very kindly transcribed and analyzed the taped interviews we did this summer. No conclusions should be drawn from the analysis which follows as it is only a report of work in progress and will be followed up in future issues by the results of the study as a whole. At this point we have had the time/money to transcribe only 21 of the 52 tapes which were done.]

This is the first stage of a longer project. The following material is based on the results of 52 one-page questionnaires and excerpts from 21 taped interviews (all that have so far been transcribed) with readers of Amazon Quarterly from all over the U.S. and Canada. It should be noted that this is probably a more literate group than a more random sample taken from the general population.

Suggestions on material to include or to drop made by the women being interviewed were incorporated, so the process was one of community participation when possible. Great care was taken to insure the confidentiality of the material.

**PART ONE:** Results of 52 one-page biographical questionnaires:

(In some cases not all of the questions were answered by everyone, or specific answers were not applicable. The numbers reported then refer to the total number of answers relevant to each question.)

The 52 women ranged in age from 21 to 62, the largest number (27) between 21 and 29. All of them had graduated from high school, 12 had attended college, 19 had graduated, 12 had some graduate work or a Master's

degree, and 3 had a Ph.D. or its equivalent. It is interesting that most of these women had more education than that of their most educated parent; however, of those working, 17 had jobs not equivalent to their level of education (30 did). This may have had more to do with individual choice, or the fact that they are women, rather than a specific attitude about lesbians, though in the longer interviews some instances of job discrimination because of sexual preference were mentioned. However, 24 did have jobs better than that of their most successfully employed parent, in terms of societally defined 'success.'

The range of jobs presently or previously held was wide. Sixty-one different jobs were mentioned, including factory assembling, foreign service, repair jobs, military service, crop-picking, college teaching, truckdriving and being an artist. For present sources of income, 41 different sources were mentioned, including: 'independently wealthy,' handywoman, teacher, welfare recipient, psychologist, women's movement worker, alimony recipient, secretary and farm laborer.

Their family backgrounds included: 19 fathers who were professionals, 13 fathers in business, 5 fathers whose occupation could be described as working class, 5 fathers in the military and 10 whose fathers were retired, deceased, or whose sources of income were not indicated.

In the families of 20 of the women only the fathers worked, while in 24 both parents were employed and in 3 only the mother worked. So for more than half of the women, their mothers were defined as other than 'housewife.'

One widely held misconception is that lesbians tend to come from broken or unstable homes. This was contradicted. Of the 40 parents who were both still living, 32 were still living together at the time of the interview, and only 4 had divorced when the woman being interviewed was a child.

Another factor contributing to an unstable

home environment is constant moving. This was also contradicted by the sample. Thirty of the women grew up in one place. Of these, 26 grew up where they were born, so it is a fairly stable population as far as childhood experiences go.

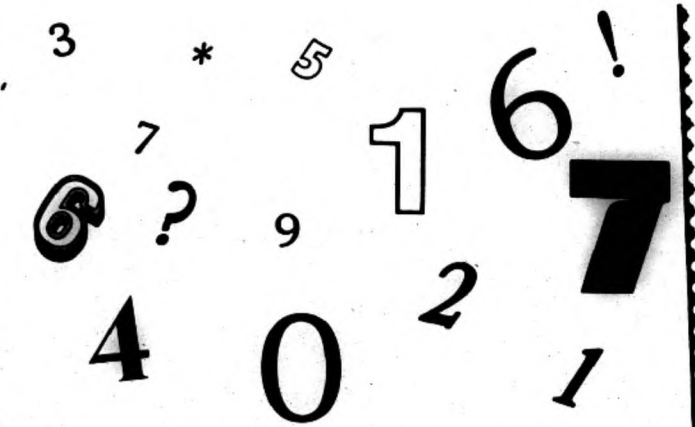
Charlotte Wolff, in her book Love Between Women, finds a significantly higher percent of lesbians than her control group who were only or oldest children (p. 154), but in this sample only 9 out of 52 are only children, 18 have only one sibling, 8 have 2, and 12 have more than 2. Of the women who have more than 2 siblings, 19 are the oldest, 6 are middle children, and 15 are youngest. Since 18 of the women have only one brother or sister, the number who are middle children is not significant for this sample. What is important is that there are so many youngest children, belying Wolff's supposition. We can assume that birth order is not necessarily an important factor.

Religious training is an area of concern for some women in coming to terms with their lesbianism. Of the women interviewed, 25 had been raised as Protestants (including Fundamentalist sects), 9 were Catholic, 7 were Jewish, 3 agnostic, 2 Quakers, One Greek Orthodox and one Mormon. This represents a smaller percentage of Catholics (18% versus 24%) than there are in the general population of the U.S., and a larger percentage of Jews (14% as opposed to 3% in the general population).

Belying the (male) stereotype that lesbians turn to loving women because they are unsuccessful in attracting men, 1/3 (17 out of 50) of the women interviewed had been married to men--the length of the marriages ranging from less than a year (one) to 35 years (one). Twelve out of 17 had been married 10 years or more. All of the 17 women had one or more more children.

Present living arrangements included 8 women who lived alone, 18 who lived with their lovers, 4 more who lived with their lover and other friends, 14 who lived with their lover and either their own children or their lover's or both. Three lived with friends, one lived with her parents, and one lived with her husband and children. Thirty-six, then, live with their lovers in some kind of arrangement, while 13 do not. Of these 13, 5 were not in any sexual relationship at the time of the interview.

The last question concerned legal problems



the women may have faced as a consequence of their lesbianism. Of the 50 women answering this question the majority, 36, had no legal problems. Among the rest one felt that there was unfair tax discrimination, in that a woman could not claim her female lover as part of a couple and thus receive the tax benefits that heterosexual couples have. Related to this institutional nonrecognition of viable relationships between women is similar discrimination in inheritance laws and one woman mentioned having experienced this. Three women had been threatened in child custody cases, 2 had experienced military harassment, one had been discriminated against in housing, one had been unable to adopt children, one had been threatened with job loss and one with college expulsion. Of those who had not experienced problems of this nature 2 felt indirectly threatened and answered 'paranoia' to the question. Several others wrote 'none yet' indicating an apprehension that they were likely to have legal problems at some point.

Generally, then, in examining the results of the questionnaires, one can say that this is an educated population with fairly stable backgrounds, employed in a wide range of jobs, but not fully employed according to the level of their training, many of whom have been married and had children, and who are usually living with a lover.

**PART TWO:** Current theories and the results of the interviews:

It is as valid to inquire into the causes of heterosexuality as of homosexuality, but in our culture heterosexuality is seen as 'normal' and hence not questioned. The question of 'cause' is both complex and misleading, but it is because many young women have been bewildered and sometimes scarred

by reading literature which puts lesbianism into a deviant, negative framework, before they have had the chance to test it against a perspective of real relationships, that some of the more prevalent stereotypes about lesbianism and its development should be carefully scrutinized. Following are theories about the nature of lesbianism from four widely read books: Alfred Kinsey's Sexual Behavior in the Human Female, 1953; Frank Caprio's Female Homosexuality: A Psychodynamic Study of Lesbianism, 1954; Jess Stearn's The Grapevine; and Charlotte Wolff's Love Between Women, 1971.

Kinsey's study of female sexual behavior is the most exhaustive. In it he states that there is no evidence of hormonal factors that make certain individuals especially liable to engage in homosexual activity. In fact "it appears...that every individual could so respond if the opportunity offered and one were not conditioned against making such responses." (447) He also states that "theories of childhood attachments to one or the other parent, theories of fixation at some infantile level of sexual development, interpretations of homosexuality as neurotic or psychopathic behavior or moral degeneracy and other philosophic interpretations are not supported by scientific research, and are contrary to the specific data on our series of female histories." (447) He does postulate that every mammal has an innate capacity to respond in this manner given appropriate stimuli, and that if an individual has her first sexual experience with a person of the same sex and is, so to speak, imprinted by this experience, she may lean toward homosexuality if her reaction to social conditioning does not interfere. This implies that most lesbians had their first sexual experience with another female. In the AQ sample 11 out of 21 did, while 10 had their first experience with a male.

Kinsey hypothesizes that the most important single factor in the development of lesbianism is moral restraint on premarital heterosexual activity (460). One should be reminded that Kinsey's research was done in the late 1940's.

Kinsey's book is useful in terms of social history in that he lists in a footnote some of the traditionally held beliefs about factors contributing to or causing lesbianism, many of which have been discarded. Among these are: fear of pregnancy or venereal disease,

heterosexual trauma or disappointment, satiation with males, society's heterosexual taboos, seeing parents in coitus, seduction by older females, masturbation, endocrine imbalance, penis envy and castration complexes, father-fixation or hatred toward mother, a continuation of a childhood 'bisexual' phase or a fixation at, or a regression to, an early adolescent stage of psychosexual development, defense against or a flight from incestuous desires, and constitutional, congenital, or inherited traits or tendencies. (447-448)

Caprio's book devotes a page to "fallacies and facts about lesbians" (12). One he mentions is that "lesbians are born that way." Caprio agrees with Kinsey that homosexuality is acquired, not congenital or inherited, but he unfortunately sees it as "the behavior symptom of a deepseated and unresolved neurosis" which can be "treated" by psychological methods. Another "fallacy" he says is that lesbians cannot be cured. Caprio states that "if the invert (his usage) wants (his italics) to be cured, and cooperates with the cure, the result is usually favorable." He does not specify what "cured" implies.

The most glaring problem with Caprio is that he puts lesbianism into a category of "arrested development", i.e. he sees it only within a neurotic framework. Kinsey's descriptions are refreshingly value-free by contrast.

Jess Stearn, a rather eclectic journalist, tucks the theories he favors into descriptions of his encounters within "the secret world of the lesbian." Some of these are: early forced sexual relations with men, a dominating mother and an inadequate father, and adolescent love with an older woman before having a chance to experience relationships with men. The danger of Stearn's book is that it focuses on the sensational, and its underlying hypothesis seems to be that this is a bleak, emotionally stormy lifestyle, at best.

Charlotte Wolff, who favors a Freudian approach, interviewed 108 British lesbians during a period of five years and later matched them with a control group of non-lesbian women. Wolff embraces a constitutional explanation. However, she feels there are other psychological factors which contribute to lesbian development. One of these is that the girl prefers her mother to her father, but the mother prefers a son or wanted the child to be a boy. Wolff points out that in her

sample almost all lesbians had been tomboys as children. She also postulates that only children, tending to be overprotected, grow up to be frightened of men and therefore turn to women. A higher percent of lesbians in her sample were only or oldest children than in her control group.

Wolff finally states that "emotional incest with the mother is indeed the very essence of lesbianism" (72). So for Wolff, lesbianism is a result of several factors, the underlying one being a constitutional predisposition to it, coupled with psychological factors, the most important being an excessive love of the mother combined with a negative father image.

Parts of the AQ interview were designed to test the extent to which some of these theories were borne out or contradicted by the actual experiences of the women interviewed.

The twenty-one (all that have so far been transcribed) open-ended taped interviews covered roughly 7 areas of concern: 1) the emotional background of the women, 2) whether some of the above theories about lesbianism held up in terms of the women's own experience, 3) the first awareness of lesbianism and some of its implications, 4) relationships, 5) friends, community and feminism, 6) self-image, and 7) the future. Here are selected findings from the 21 taped interviews which have so far been transcribed:

1) The first series of questions related to the women's feelings about their family backgrounds. Of the 21 women answering, 12 felt they had a good relationship with their mothers, 5 thought it was probably good but they did not feel they could talk openly with their mothers, or that they hadn't felt close to anyone in their family, while 4 felt that they had experienced a bad, or too strict relationship. Of 17 women asked this question, 11 felt their parents had a good relationship with each other, 4 felt their parents' relationship was bad. Two women's parents separated when they were very young.

2) Early masturbation was one factor theorized as leading to lesbianism. Of the 17 women asked this question, 5 had never masturbated at all, 3 started between the ages of 1 and 5, 3 between 6 and 10, 2 between 11 and 15, 1 between 16 and 21, 2 in their 20's and 1 at 30.

Another important factor is said to be whether the first sexual experience was with a female or with a male. Of the 21 women, 11 experienced their first relationship with females, and 10 with males -- so it's almost evenly divided. The breakdown of ages at first sexual experience was: 6 between 5-10, 9 between 11-15, none between 16-19, and 6 in their 20's.

3) All 21 women were asked about the age they first remember being attracted to women. For 4 of them it was between 1 and 5, for 4 others between 6-10, for 8 between 11-15, for 2 between 16-20, for 2 others between 21-29, and for 1 in her thirties. The range of feelings at the time of their first experience with a woman fell into 6 categories: 8 felt glad, 3 felt natural about it, 2 were confused, 3 felt they had to be secretive, 2 felt bad and 2 felt guilty.

The question of age at the time of first relationship with a woman was answered by all 21 women. Of them, 4 were between 11-15, 3 between 16-19, 13 between 20-29, and 1 in her thirties. The question "when you first learned you liked girls, did it occur to you to model yourself after boys?" had to do with roleplaying. Of the 17 women who answered this question, 3 said they had, 3 others said they had at first, and 11 said they didn't at all or that it had not occurred to them.

Seventeen women answered the question concerning circumstances or events they thought may have led to their becoming lesbians. Their answers broke down into 6 categories: 3 thought it might have been due to the influence of the women's movement in their lives, 4 felt it might have been due to an early emotional experience with a woman, 3 felt they always had been lesbians, 3 others answered that it was due to good experiences with women, 3 more attributed it to bad experiences with men, and 1 felt that having been seduced by a woman as an adult was a reason.

Sixteen women answered the related question of whether being a lesbian was a conscious choice or something that happened to them. Five felt it just happened to them, 6 felt it was a mixture in that the feelings might have been there, but it was a choice to act on them, and 5 felt it was a choice they made.

4) Of the 21 women, 16 are presently in relationships while 5 are not. Fourteen of these are in monogamous relationships, 2 are emotionally monogamous but sexually

not. To the question of whether the women felt they were generally more masculine or feminine than their lovers only 2 said yes, and 2 said sometimes.

When asked about the best things and the sources of conflict in their relationships, several different qualities were mentioned. Some of the best things were: the lover was easy to live with, she was independent, joyous, they were able to relate to each other while maintaining their own identities, their relationship was mutually supportive and conducive to growth, they shared interests, there was honesty and trust, they supplemented each other, there was mutual caring, it was good sexually, and for one couple, a good thing was that they shared a strong feminist commitment.

Some sources of conflict were: personal idiosyncracies, trying to find ways to grow together as a couple while maintaining independence, problems of children and lover's adjustment to them, jealousy, finding enough time to be together, and for one, a need for personal reassurance.

A series of questions concerning relationships with men were answered by 20 women. Of these, 17 had experienced sexual relationships with men, while 3 had not. Of the 13 who were asked if they would relate to men in the future, 10 replied they would not, while 3 said they might under certain circumstances. Of 18 women who were asked if they ever had been raped or forced into a sexual experience, 5 had, while 13 had not.

When asked the difference between men and women as lovers, some of the answers



were: it's more relaxed and natural with women, with men one has to play roles, with women not, with men they can't enjoy sex but they can with women, they can't communicate with men but can easily with women, women give support where men do not, women are more loving, and relationships with women are felt to be more meaningful.

When asked if they would ever want children, 6 of the 21 women interviewed said they have had children already. Four would want children (but without being married), 7 did not want to have children. Of the women who had children, for 5 of the 6 the children live with them. For 4 women there were no problems with the children related to lesbianism; for one the problem was telling the children. All 5 would want their daughters to be lesbians if the daughters wanted to be, but were more ambivalent about their sons because they did not want their sons to grow up to oppress women and they were unsure that male homosexuality offered the rich scope of emotional experience that they feel lesbianism offers.

Of 20 women asked if they were in any feminist groups, 17 are presently or have been, while only 3 have not. Again this may reflect the selection of the sample, and not necessarily the general lesbian population.

When asked what the important issues were in their lives, survival was mentioned by one, personal relationships by 5, personal growth by 5, commitment to the feminist movement by 4, security for oneself or one's children by 4, meeting women by 2, legal problems connected with lesbianism by 1, and 1 woman was completely satisfied. (Several women mentioned more than one issue.)

7) When asked how they would like their life to have changed five years from now, again several categories were mentioned. These included: personal growth, more freedom, being in a relationship, having a child, having more time for personal expression, doing significant work, having more security or a better job, and strengthening feminist commitments.

It should be remembered that this is a preliminary overview based on 52 written questionnaires and 21 taped interviews. No conclusions should really be drawn until the results of the complete study can be presented. Future issues will extend this work -- but we thought you'd want to see our work in progress.



## silvermarie, fantasy

by Sue Silvermarie

photographs by Ruth of Mountain Grove

standing over me  
legs open over my face  
she gleams soft with sunstreams---  
facing my feet her hands on her hips  
she gazes into the thick darkness of the forest down the hill from us---  
then down to the closer one she bends slowly  
trancelike drawn by the same sun shining on me---  
feet still planted she comes slowly down so slowly to rest on my mouth  
covering my mouth with those open lips to revive me  
clean goldbrown hair outlining the shape she makes on my face---  
a moment  
then the sky draws her head toward itself again  
and i draw my tongue as she rises  
from the bone to the line between her cheeks  
as she rises to whisper,  
you are sweet cream  
must be tasted warm but before the sun can steal its freshness  
rises slow to hands and knees  
turns herself around in a long motion  
a perfect circle---  
her legs move back quiet in the grass  
back  
her eyes kissing me from the center of my forehead  
down a middle line til she is kneeling inside my legs  
raising my knees like a breeze lifting them---  
she talks a soft grace to the cream thick there  
and drinks it with a luxury in her face  
til the richness waves a shudder through me  
and we sink to stillness under the sun.



by JOYCE FINKELWOMAN



**My MOTHER and I never got along. I never liked her at all. Most of the time she kept telling me how much she hated my guts. 'Why don't you leave?' So I did.**

L: How old were you when you left?  
T: I was eighteen.  
L: Presently what's your relationship with your mother?  
T: I haven't seen her in six years.  
L: Do you talk to her?  
T: No.



L: What was your stepfather like?  
T: How can I tell you? I already told you what happened when I was eight.  
L: Could you say it again?  
T: When I was eight, my mother went on a trip. We were living in Colorado and she took the oldest twins to have their tonsils out. And he decided, I suppose, I don't know what was going through his mind, but he raped me about four times, and when my mother came back I told her about it. She didn't believe me at first, and tried to beat the truth out of me. We finally went to a doctor and he confirmed it. Basically there was no relationship there with my stepfather.

L: So did he leave then?  
T: He left when I was about nine. We moved to Philadelphia after that, and he came and started hanging around until I was thirteen and then he left again.

L: So your mother still put up with him, even though she knew what he did?  
T: Yeah. She would have... When she first found out and tried to make me say it didn't happen, she was satisfied that it didn't happen. She wanted to believe it never happened. I think that's really what she wanted...because he was real good at making her feel sorry for him. I suppose he had his problems too.

L: Which of the two parents made most of the decisions, your stepfather or your mother?

T: I think...my mother. My stepfather made his decisions just by pounding people. My mother made the important decisions, like about money and stuff.

L: Between the two of them, who dominated whom?

T: I would say men always dominated my mother.

L: Do you think their relationship was a good one?

T: Noooo! No, no, not at all.

L: Was your mother very affectionate with you?

T: No, she never touched me in love.

L: Your stepfather? I guess he was!

T: (laughing) Oh yes, indeed!

L: Which person in the family would you say you were closest to?

T: No one.

L: None of the brothers and sisters?

T: No. The babies when they were born. When I was fifteen, the babies were born and I liked them.



L: Which child was your parents' favorite?

T: There were no -- it wasn't--I mean, you're thinking about a family in a family-type way. This was not. It was like we all lived in the same place, but wasn't a family. It was just ... scrabbling. Everybody trying to get the best they could out of it. There was never enough of anything. Just people came back to sleep there, that was all. There wasn't any 'favoritism.' There wasn't any anything. I can't explain it to you.

L: Yes you can.

T: Wasn't anything. We were all just there together, and just happened to be related, that's all.

L: Did your mother ever indicate to you--or your stepfather--that they wished you'd been a boy?

T: My mother used to tell me constantly that she'd wished her first child had been a son.

L: Oh.

T: I don't know why people are hung up on that first-born bit.

L: What kind of restrictions did your mother put on you about what you could and couldn't do sexually?

T: My brother and I got caught experimenting with each other, looking at each other, when we were little kids. And we almost got

the...living hell beat out of us. It was very restrictive. I mean, my mother was not the type of person who would restrict her own sex life. As far as my life or my brother's-- I mean she was alot freer with my brother. My brother'd come home with VD or something and that was fine. He was a boy. But if I stayed out late or something, I had to go through the inquisition: 'Where were you?' you know. Whatever she did was fine, but we weren't really allowed to do anything at all.

L: What's your first memory of a sexual feeling?

T: I don't know... I suppose I was about eight years old and I think it was in gym class, with my female gym teacher, (laughs) to tell you the truth.

L: And before that you hadn't masturbated or felt sexual?

T: No, I don't remember anything before that. Before this whole episode with my stepfather, I don't remember much before that. Strange. I can't say that it was my stepfather's attacking me that--my mother blamed that for me being homosexual. I can't say, because I had homosexual tendencies when I was eight years old, before this ever happened. I can't 'blame' my stepfather for it.

L: What was the thing with your teacher?

T: (tenderly) Well, I really loved her. And one time she was helping me up on the rings or something and she touched me and I felt like I was going to fall. I was real dizzy and stuff. I didn't know what was happening at the time. I thought I was (laughs) dying or something. But, she was just very attractive to me.

L: Would you say that the feelings you had for your gym teacher were sexual?

T: Definitely!

L: When did you realize that what you were feeling, other people would call lesbianism?

T: When did I realize it or when did I admit it to myself?

L: Either.

T: The realizing came long before the admitting. I was under the impression for a long, long time and I still haven't shaken it, that this is wrong and bad, because it's pounded into you that anything that isn't straight isn't normal. I think still sometimes I wish that I were just an ordinary straight old run-around woman. I feel that, in a way it's a choice, but in a way it's not. I haven't

thought about it enough to give you a good answer.

L: Can you think of any circumstances or events that were important for your becoming a lesbian?...or is it a choice you made?

T: I think I am a lesbian, but I could have made a choice to be straight if I'd wanted to. I did try. I was married and I have a son. I gave him up when I had him, but I went through the whole thing. The whole straight scene, and I really was straight for a long time. It's just that lately, more and more, I'm really resenting the things that are happening to me. What men are doing, even indirectly, I resent it. And I don't feel that I should be required to repress my feelings for women. I resent it, and I'm a very stubborn person. The more people impose their values on me, the more I rebel. And it's always been there, but I'm not going to make any effort anymore to be straight.

L: When you first discovered or admitted that you were a lesbian, where did you look for help? For support?

T: There wasn't anyplace to look. There wasn't anybody at all. All my girlfriends were straight and all into this whole scene 'well, it's time to get married.' One girl friend I had was the type who liked to kiss and liked to pet but she wouldn't go any further. She was not 'that type of person.' There wasn't anybody to talk to. I certainly couldn't go to my mother! As soon as she found out, she kicked me out!

L: Does your mother know now that you're a lesbian?

T: Yeah, that's why the whole hassle happened. I wanted to leave anyway, but I had a 'friend' from highschool. We graduated from high school and I spent the night with her graduation night--and my mother did not like that! And so she told me to get out of the house and not come back, and so I did.

L: Was that the last time you saw her?

T: Well, that prompted it. I would have done it anyway. I wanted out of that whole thing.

L: Does she know where you are?

T: No.

L: Do you know where she is?

T: No. I have no idea. Either Philadelphia or New Jersey. I'm sure she must be somewhere around.

L: Would you say you're glad you're a lesbian now?

T: I was. Until this thing happened with

my friend who got married but--I don't know. I'm confused now with the politics of the whole thing. As you say, I'm isolated and I really don't have a chance to discuss it and I don't have the chance to become objective about anything. (emotionally) Everything is superintense for me. I just-- I don't know anymore. I need time. I really need to learn more.

L: If you had to describe how you felt about your childhood, up to age twelve, in one word, what would it be?

T: Miserable. (laughs)

L: A word to describe your teenage years?

T: Miserable. Up until I was seventeen, I weighed 210 pounds and had no social life at all, so let's put it that way--straight or any other kind.

L: One word to describe the six months you were married?

T: There's no word for it, it just happened. We both got really drunk and said (mimics a drunk) 'Okay, let's get married.' We did it. We got the license and we just did it. And the first week was just like playing house, and then after that it just was disgusting.

L: One word for the last year?

T: Strange, that's all. It's confused, but I'm trying to learn more, that's all I can say.

L: When you first learned that you liked girls, did you attempt to model yourself after boys?

T: Yeah, I did.

L: Did you want to be a boy?

T: Always.

L: Do you still?

T: No.

L: How long ago did that change happen?

T: Not until very recently. Not until about two or three years ago did I stop wanting to be a male because--I mean--men have everything. Male privilege is really male privilege. I grew up with my brother thirteen months apart and we were just boys together. I was always a boy when I grew up. I was rough, played boys' games, and played with the boys and never went with the girls. What can I tell you? I just feel that men have it better.

L: You had one long term relationship with a woman, is that right?

T: No, I had two long relationships.

L: Generally, in those relationships do you feel that you've been more masculine or more feminine than the other two women?

T: I feel that I've been the leader. In both relationships the women have gotten married. The first woman was a couple of years younger than me and really gave me the impression that she didn't know what the hell was going on. And I felt that I sort of led her--seduced her. I did. I mean it was her first experience. And the second woman was twelve years older than me, and (laugh) it was also her first experience. In effect, I seduced her also. I didn't feel the role of the seducer so strongly because of the age difference. But I've always been what you call the aggressor. And I'm not aggressive, I don't feel I am anyway. As far as that goes, (smiles) somebody's got to!

L: About how many women in all have you been lovers with?

T: I would say about seven.

L: Do you see changes or patterns in these relationships?

T: Yeah, I always get involved with people who are very--well, you could call it deep, very introspective types, who like to analyze situations and I just don't--I don't know why, because I really don't dig that when people sit around and say 'Why did I do that and why did you do that?' I really hate that. But I always get involved with very bright women, I mean educationally alot of degrees and all this garbage, and very good backgrounds. Socially acceptable people. I don't know, I suppose somehow I must choose them (smiles) even though I profess not to like that type.

L: Have each of your relationships been good for you sexually?

T: I would say I had a couple of relationships which haven't been really because the women involved would permit me to make love to them but wouldn't make love to me because they weren't 'into that.' It didn't last long, but there are people around like that. I seem to find ones who will--who like to have love made to them but who don't want to do it themselves or can't bring themselves to do it. (laughs) What can I tell you? I always run into the nuts!

L: Your last relationship, how long ago did that end?

T: It ended a couple of years ago, as far as being lovers, but a year ago as far as speaking at all.

L: What were some of the ways that that relationship was good for you?

T: I just--I loved her. That's all I can

think of. I just loved her whatever. Sometimes we fought and sometimes I didn't like her but I still loved her. I still do, I guess.

L: What do you think are the conflicts that terminated the relationship? What happened at the end?

T: She had pressure from her parents. She lived with her parents and her sister. You know, an Italian Catholic family, the pressure on her to marry and conform. She never really admitted the fact that she could be homosexual. There was just a lot of pressure on her to marry--the whole role thing. So she did.

L: Was she dating while she was living with you?

T: No. She didn't date because she was--she also had had a weight problem and she had lost a lot of weight. She really lost a lot of weight. She came down from 300 pounds--this was before I met her--down to about a size fourteen. She was in her early thirties and never really dated. I think when she did meet me, it didn't start out to be anything but it just happened. I don't know, I think I was a lot more involved than she was. That's the way it always goes for me. I can't say. I don't know what she felt. She had a lot of pressure on her to marry, so when she met a man who proposed to her, she married him.

L: How important was sex in that relationship?

T: It was moderately important, I suppose. I mean, it was beautiful, it was enjoyable. It was not so good sometimes, better sometimes--you know--regular old people.

L: You were married to one man, were you having a sexual relationship with him?

T: I had sex with many, many men trying to be straight, believe me!

L: Would you consider it now?

T: No.

L: In the future?

T: I don't know what's going to happen in the future...I might get bounced on the head and get a concussion and be straight when I wake up, I don't know. Right now, the thought makes me ill. Basically, I just don't like men.

L: How did you usually feel when you were having sex with a man?

T: I felt that I wanted it over with.

L: Did you reach orgasms with men?

T: Only twice and only when they went down on me, used their mouth, their tongue,

whatever you want to call it. But I've never been able to with just the man's penis in me. Ugh. That's not where it's at, at all!

L: Could you tell me a little more about what happened when your stepfather raped you? What happened after that?

T: I just remember basically, I must have been asleep and I woke up in his bed. He must have come in my bedroom and carried me in there. I remember he had his t-shirt on, and nothing else. And I remember him taking my clothes off. He didn't just jump on me and force his penis in me, it was like gradual. He tried to set me at ease first, and I remember I was just terrified. I couldn't even move. Finally, he just--I suppose, I mean as I look back, he must have become too excited to wait and just did



it. He just pushed in me and--I mean really, it was very painful. I don't think I'll ever forget that. I had to go to the hospital for stitches.

L: Oh god. Well, didn't he have to face up to that?

T: Yeah, I told my mother. She would not--I went to a Catholic hospital, and she just refused to tell the doctors what happened. So they treated me and I went home and then, as I said, she beat me a lot to make me say I lied. And I said: 'How could I lie? There's the evidence. I went to the hospital. Right?' I think he did it to hurt her, I really do. They weren't getting along, and he knew I wasn't his. Somehow that must have played a part in it, because he didn't bother any of the rest of the kids. I think that must



have been it. He was trying to hurt her! He was trying to hurt me, too. And so he just did it the best way he could. He really did a good job.

L: Legally wasn't the hospital responsible to find out what happened?

T: I don't--there was a thing with the lawyers, and my mother was going to press charges and then she made me tell them I lied, so they dropped everything. I don't remember the whole thing. There was a big hassle... that was the first time I ever heard the word 'rape.'

L: You said you were married and had a child. You were married for six months?

T: No, I didn't have a child by him. It was before.

L: What happened with that?

T: It was during the time I was floating around--I was doing meth and speed and I was just going around on the streets. This guy picked me up--a black guy--and I went home with him. I didn't even stay--I remember getting up and leaving--and I never thought about it again. That was in May. And then I came back and around July I found out I was pregnant. I really tried to find an abortionist and I just didn't have the money, people wanted \$500 for the cheapest one and I just couldn't do it. So I had the baby.

L: Was having the child free?

T: Yeah, the hospitals won't turn you away if you don't have anything. I had this idea that I wanted to keep the kid, and they kept me in such a fog with thiorazine and stuff, I was out of it. I don't remember signing anything... I don't remember. I guess I did it though. I signed him away.

L: How do you feel about that now?

T: It's always bothered me. I wanted that baby. Typical mother role, right?

L: Would you consider having a child again?

T: No. Not again. It was too much the first time. I wouldn't have done it on purpose. Have you ever had a baby? It's not fun. I didn't like it. I didn't have anybody to help me, and I just went through the whole thing myself.

L: Are you kind of glad, or how do you feel in retrospect?

T: It's nebbishy. I'm glad that I don't have the responsibility of this child, and I'm not because I really--I dream of it--and I wake up and I feel like I'm going through it over and over again. Always at night. I work in

the daytime and it keeps me busy but at night there's nothing you can do. You have to be alone with yourself and you have to be quiet. There's nobody around you so you have to think. It's always the worst time.

I'm very upset about it, really. I did want the baby. It's better that I don't have it, I guess, though. It's hard enough to take care of myself, let alone a child.

L: These questions are in a different area. Could you describe basically what you like about yourself?

T: I feel I'm fairly bright. And I like my music and I like the things I'm doing. I like the things I'm reading and I like the things I'm learning. And I have a long way to go.

L: What do you see as the issues in your life now--the things you're struggling with?

T: I want to learn about myself and other women. I want to learn and I want to help--us, you know. I want to get out from under men! In every way.

L: What don't you like about yourself and what kinds of things would you like to change?

T: Well, I'd like to learn more. I'd like to know more. I'd like to stop being so nervous with people. I feel like I'm too shy in some ways. I don't go out to meet people, I wait for someone to come to me. It doesn't happen that way. I wish I just felt more at ease with myself, as far as speaking or anything else. I just am not aggressive at all.

L: How do you feel about the ways you're spending your time?

T: I feel like I'm just passing through this time in my life on the way to something else. Except for my music I'm not doing anything. I'm waiting for something. I guess that's the way a lot of us are going to die, waiting for something.

L: How has the way you're feeling about yourself changed since you've been saying that you're a lesbian and not a bi-sexual or whatever?

T: I stopped trying to sleep with men. It was really disgusting and I can stop that now. I don't have to play games anymore and that garbage.

L: Have you ever been to a therapist?

T: Yes.

L: Related to your lesbian feelings?

T: Yes, and the fact that I'm suicidal. I was, I had tried to commit suicide four

times and--it was pressure from my friend, Kathy. She said that if I wouldn't go to a therapist, she'd leave me. I would practically do anything for her to stay with me, basically. It was very unhealthy. He was--twenty five dollars a shot! He didn't do anything for me, he sat there and looked at me. I mean, what can a man do for me? In any way. If I wanted to go to a therapist now, I would try to find a woman. And preferably a lesbian. Because I won't go to a straight woman--she's going to fuck over my head, just like a man. I really feel that straight women can do just as bad things to you as men. Maybe worse, because they're women and you're more vulnerable to them.

I have a couple at work who keep coming on and coming on, and backing off, until you feel like you're going to go crazy, I mean, what the hell do they want from you? It's some kind of a trip for them. You're attracted to them, but they would 'never'--

L: But do they know about you?

T: Yeah, I talk to most people at work. Except my boss. To my friends--everybody knows. I told you. Along with stopping sleeping with men, I'm out.

**I'm not gonna hide any-  
more! What can they do,  
burn me at the stake,  
kill me?**

I wish they would.  
Rather than not be free, I would rather die.

L: Your job is the only thing?

T: If they fire me, they'll have to find some other excuse and (defiantly) I'll get another job! I'll live. I'm gonna survive! I don't have to live here. You see I don't have any furniture. I'm ready to go. Any minute. It might be just what I need. I'm in a rut.

L: How many other lesbians do you know?

T: I can't say I know any. My friend who got married would never admit it. That's all. I don't know anybody else. The only people I know now profess to be straight.

L: Are there any gay bars?

T: I don't know. I know there are bars men go to. I don't know any that women go to.

I know that some women go to the men's bars, but I don't see how you'd ever be comfortable there.

L: How important have alcohol and drugs been in your life?

T: They were very important, the point of my existence for many, many moons.

L: Briefly, what happened with your drug experience?

T: Well, I had always smoked grass. My brother turned me on when I was twelve... it was always in the house. My mother's friends smoked grass--my mother turned me on. I snorted meth, and did psilocybin, mescaline and acid and then I went out to school and snorted heroin and speed. I started skin-popping heroin, and then I started mainlining because the skin-popping wasn't getting there fast enough. My friend, who I was going with then, was a black woman and a very big reputation on campus. She had more women than any man ever thought about! (laughs) And she was just a very destructive person. Her whole thing was how many women she could get. It was a very male thing. She did heroin, so I started doing it. What do I know? I didn't realize--it was the pregnancy thing--it never dawned on me I would get pregnant.

It never dawned on me that I would get addicted. I never thought about it. I just did it. I liked it. I just kept doing it and then I tried to stop once. I tried to stop and I really got sick. And then it dawned on me that I needed it.

L: How long were you actually on it?

T: For almost two years I was addicted to it.

L: How did you get the money to maintain it.

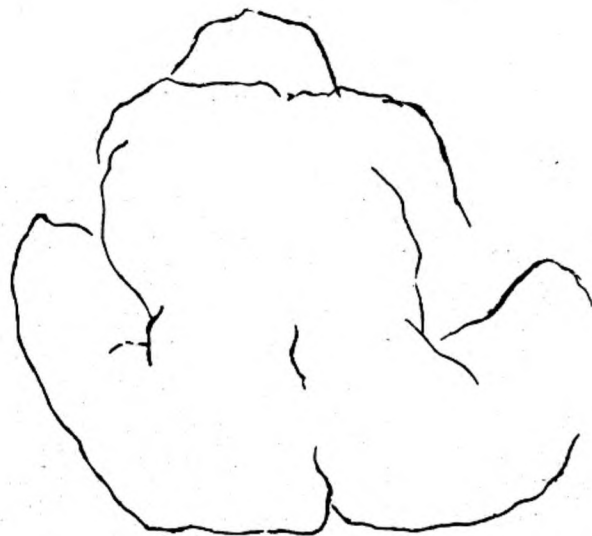
T: I worked in the cafeteria. I stole. I sold all my books, everything. And my friend knew alot of people and she brought it home. Out there I had about a thirty or forty dollar a day habit...the shit was cut down alot...I don't think there was enough heroin to get you off, really, but it was enough to get you hooked. It was enough to make it very uncomfortable when you stopped.

L: How did you happen to end that?

T: I knew I wanted off it, and I knew that I wanted help, and I went to the clinic at school and they said that they didn't have any facilities to help me. So they wanted me to go to a therapist and I said that I couldn't use a therapist now. I wanted to get off the stuff. They committed me to the state hospital...and I went cold turkey.







L: How long did that take?  
T: The sickness, getting off it? I think I was really bad sick for two or three days, and then I was shaky for about two weeks. To get to where I just really didn't want it anymore took about a month.  
L: And you stayed there all that time?  
T: I was committed, I couldn't get out. I stayed there for six months.  
L: What happened during your experience there after you were able to be with people?  
T: You're not ever 'with' anybody in a state hospital... they're all really sick there, just like a bunch of animals, and that's the way they treat you. They keep you sedated to the point where you can't even see or talk or walk or anything. The nurses are just trying to keep everybody from killing each other.  
L: After this happened you couldn't go back to college?  
T: I did go back. I went back to Joanne, and when I came back, she was with another woman. And then I cut my wrists, and then I was back in a private hospital for awhile, and evidently Mr. Rockefeller (her scholarship) paid for that too. I guess that's who paid for it. And then I left. Don't ask me why--it was not the fact that she was with another woman when I came back, because I think I could have lived without her. It's just the fact that I had stopped wanting to live. I was tired of the hassle. I felt that all my life was one hassle, it never ended,

it just kept getting worse. And as soon as I came back they were offering me fixes, and dope, and I felt, 'My god, I just went through this shit, and here they are, trying to give it to me,' and I just didn't think I could resist it, and I didn't want to be alive.

L: So then you left college--  
T: I had to. It was a matter of survival. (laughs) If I'd stayed there I would have been dead one way or the other--either physically or emotionally. I don't know which is worse.

L: The drug thing didn't persist after you left?

T: I haven't done smack at all. I didn't touch it, but I still smoke. I feel that is tame compared to what I've been through. Mostly now I drink and a little hash and a little grass...

L: Do you have friends now who are men?  
T: I have one friend who's a man. He's gay. I don't like his--what do you call it?--his mate.

L: Does the fact that they're gay make it better?

T: Yeah. It doesn't alter the fact that they're men, and I don't like that. But I do like John because he's a very sensitive person. He seems not to be such a pig. And I can talk to him a little bit. But he needs me too much so I have to stay away from him, because he drains me... Emotionally he just wants so much. He wants to talk about what David's been doing to him... But as far as any other men friends, I don't have any. I don't like men.

L: Have you ever been in any kind of feminist group?

T: No.  
L: People use different words -- 'lesbian,' 'dyke,' 'gay.' Do those have different meanings for you?

T: Yeah. 'Gay' to me is not me. It's not lesbian, it's the men. 'Gay' is a stupid word to me. I use it because I'm used to it. And 'dyke' means butch. It's like real tough. I don't like that word either. I don't feel that it's me. 'Lesbian' is just the word that it is, that's all.

L: How committed do you feel to participating in any kind of action in the women's movement?

T: Very committed. I feel that I need to learn a lot more though. I feel like I'm very ignorant and I wish that there were available

The judge asked me if I was a lesbian. I said: 'Yes, I'm a lesbian.'

He said: 'Case dismissed.'

a book list, to educate yourself, really seriously. Things that you need to learn. Because it's really a battle. We have to learn to fight with our minds. We have to learn more about ourselves so we can fight this. Because we certainly can't fight men physically. And, at the rate we're going now, we can't fight them any other way either. Because they have all the cards. They do. They have all the strength, they have everything. And I'll be damned, after that last episode I had with that guy, punching on me, I'm not going to get into any situation where I'll be battling with a man physically.

L: What happened?

T: Well, this friend of mine, this woman-- I was just talking to her and he, he--as I said, everyone knows I'm a lesbian--and he accused me of trying to seduce his wife! There was nothing like that involved, I just like to talk to her. We weren't attracted to each other in that way. I was not. She is straight. And he came in one night, drunk, and we were sitting in the kitchen and he accused me of trying to seduce his wife and he said 'If I wanted to act like a man, I could fight like a man.' So he--after the first time he hit me I don't remember. He hit me so hard and it was just all over. The first time he hit me, he broke my nose, knocked my front tooth out, he must have hit me again, because my jaw was broken also. I don't remember. I mean, I didn't have a chance! So even if I had been a man, I couldn't have retaliated.

L: What did the woman think of all this?

T: I remember her screaming, and the police came, and I was taken to the hospital, and had my jaw wired and my nose repaired. They couldn't save the tooth. And I took him to court, and he went through this whole thing about how I was a known lesbian, how I was seducing his wife, trying to take her away from her husband. And the judge asked

me if this was true, was I a lesbian. I said: 'Yes, I'm a lesbian.' And then he didn't ask me if the rest of it was true. He said: 'Case dismissed.' He said: 'I'm not gonna sit here. This is ridiculous.' I said: 'What about the fact that this guy beat me up?' He said: 'Look, what can I tell you? You want to go around acting like--you want to put yourself on display? You want to come into court and say you are a lesbian, you have to take what you get.'

(outraged) It really happened! I had a legal aid lawyer because I couldn't afford a lawyer. I just walked out of there with my mouth open! No matter what I am. How does the fact that I'm a lesbian alter the fact that this guy smashed me?!

L: You had legal problems?

T: Yeah. If it had been my own lawyers I think something could--(angry)--my lawyer didn't open his mouth! I think he--as soon as he found out I was gay, it was all over. He didn't open his mouth... I really learned my lesson. If you wonder why I'm an isolationist, here's one example, that experience.

L: Was there any special problem involved in your relationship with Joanne because she was black?

T: Yeah. I think she really was pushing it, really heavy laying on it, because also at that time there was this whole separatist movement with the black dorm, and Martin



Luther King, and it was a big thing. You weren't allowed in the black dorm, and they didn't associate with white people. Except I was from a black neighborhood and I was on a scholarship with all black people except four Indians, and I didn't know anything about these rich white people. The people I could relate to were the black people, but they weren't relating to me at all because I was white. I really feel she loved me, you know. I really cared for her but I couldn't put the word 'love' to it. But she was torn between that and this black thing.

L: Would you consider having a relationship with a black woman now?

T: Certainly. If I loved her, or if I cared about her, why not? (laughs) It's no difference to me. People who make the difference, it's in their own heads.

L: Would you consider relating to a woman who's in a very different age group?

T: Yep.

L: How about to a woman who's not a feminist?

T: That would be hard. I spoke to a woman in the library the other day--I took out Djuna Barnes' book and I had just put back Phyllis Chesler's book--she asked me how it was and I said: 'Oh, it's beautiful. It really has some things to say. You should read it if you're curious to find out something about the woman's movement.' She said: 'Oh, I don't want to know about that.' And it turns me off! If you don't even want to learn anything about it, that's a pitiful shape to be in.

L: How would you like your life to be changed five years from now? What would you like to be doing?

T: I don't know. I hope to be happy. I hope to be with someone I love by then. I'll be thirty years old. I hope some changes will be made. I hope to be further along with my music and I hope to be in a different place. And I hope to have learned alot. Maybe you will think about publishing a good book list to educate women.

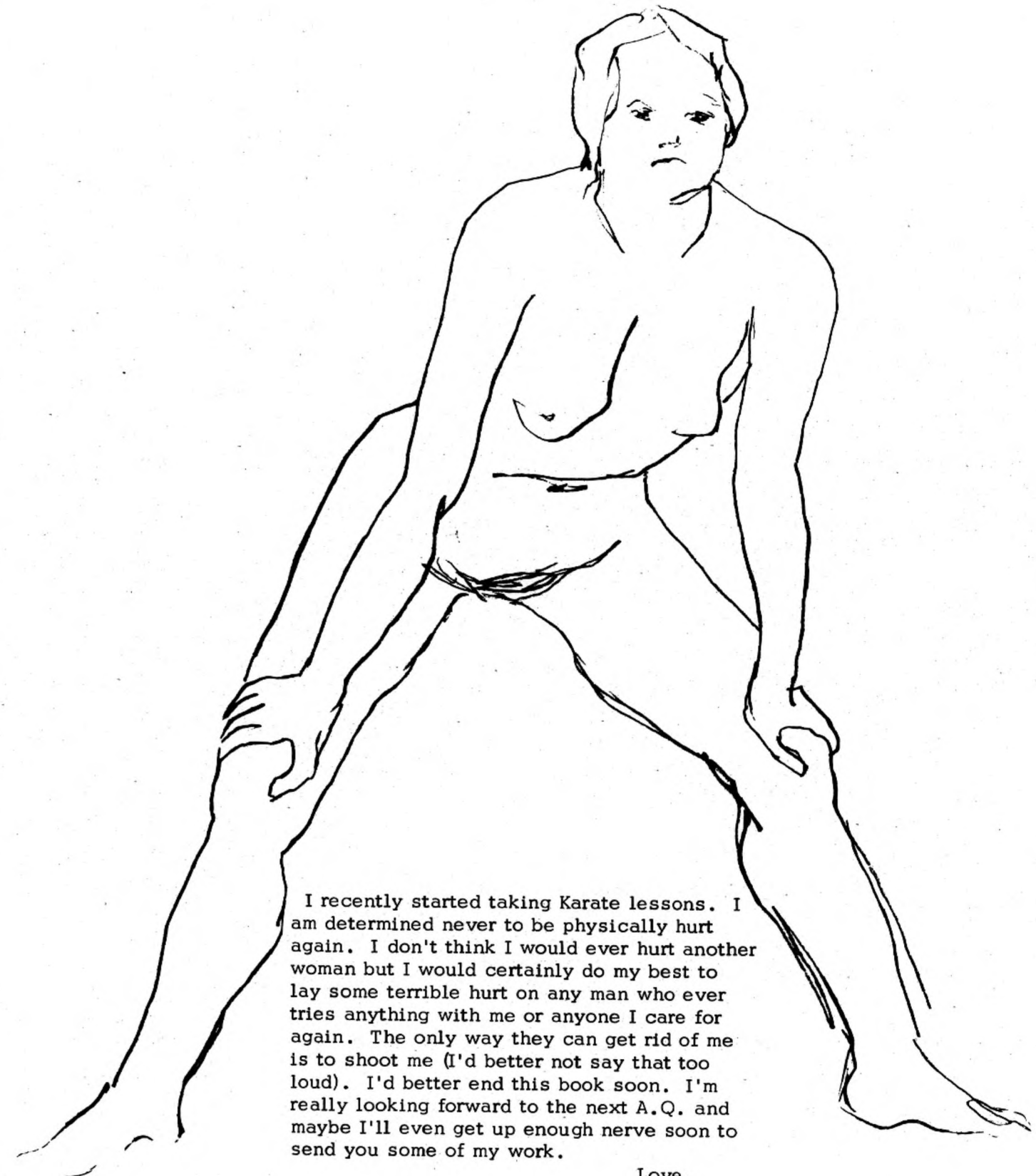
## A LETTER FROM TERRY

September 4, 1973

Dear Laurel and Gina,

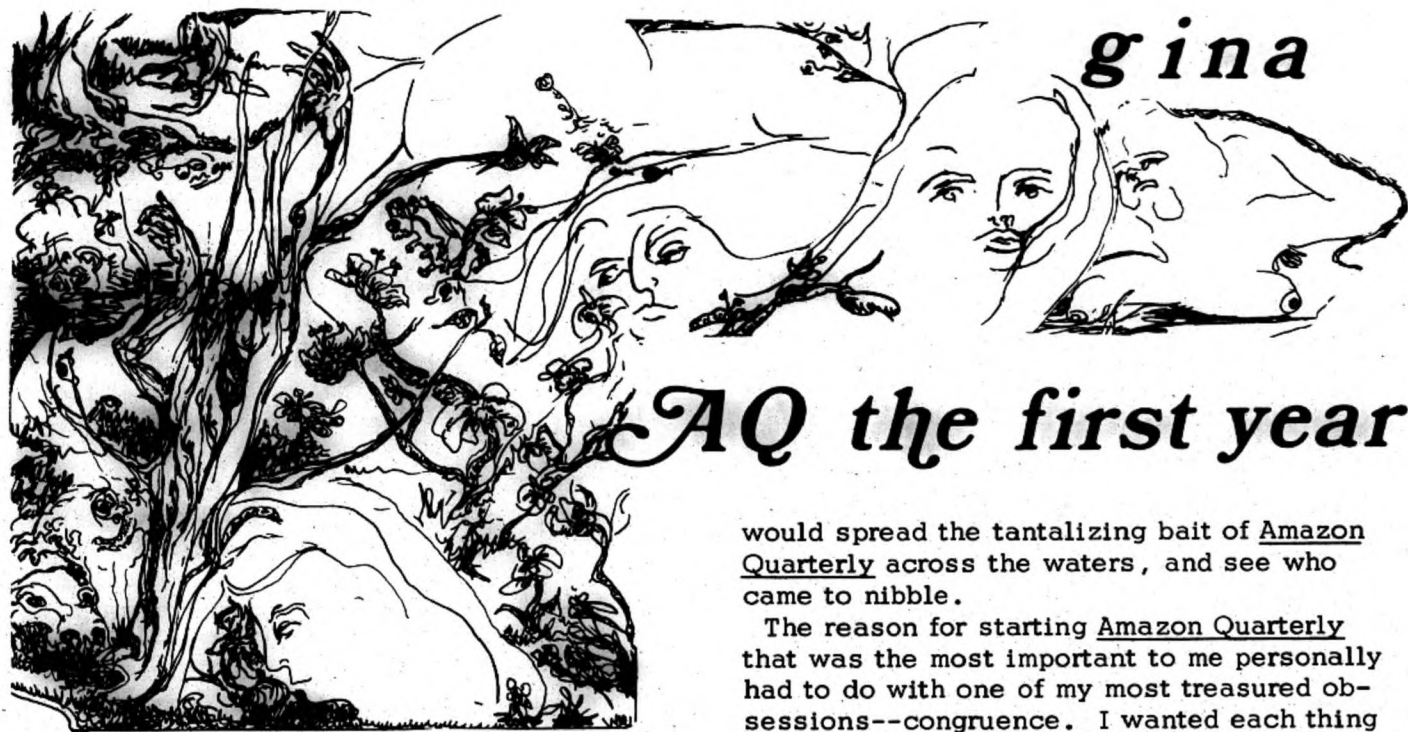
Received your letter today. I'm glad you wrote as I was concerned about whether you would make it back safely. It already seems like years since we talked. I liked you both very much and, even though you were here such a short time, I missed you when you left. There was a lot I would have liked to talk about with you.

I went into NYC to the Women's Center on West 20th St. to hear Lavendar Jane. Lavendar Jane is (are?) two women who sing, play music together and generally celebrate being women and lesbians. It was very crowded but it seemed much more real to me than the last trip. Maybe my head was a little more together too. Everything seems super intense to me, possibly because of my relative isolation. I've gotten so used to being alone that it's almost hard for me to be with anyone. Somehow I have acquired the reputation of being aloof when the truth is I'm usually just afraid to make the first move because I'm afraid of being rejected. I realize this is the way most women have been trained to be and the only way I can ever overcome it is by realizing who did this to me and why and then, directing my anger toward removing the source of my oppression. When I can allow myself to really let go and be as angry as I want and need to be - it burns the poison from my mind and I am that much closer to being a free human being. I think that's probably exactly why women have been trained from infancy on to always be patient and never lose their temper (even when they do it is almost always an anger that is turned inward and destructful to themselves or to other women). Men have always belittled us and our attempts to express anger as crazy-ness or outbursts of childishness. Men would never want us to learn how powerful and healthy real anger can be, or how strong it can make us.



I recently started taking Karate lessons. I am determined never to be physically hurt again. I don't think I would ever hurt another woman but I would certainly do my best to lay some terrible hurt on any man who ever tries anything with me or anyone I care for again. The only way they can get rid of me is to shoot me (I'd better not say that too loud). I'd better end this book soon. I'm really looking forward to the next A.Q. and maybe I'll even get up enough nerve soon to send you some of my work.

Love,  
Terry



## changes:

Many times during the summer women asked "Why and how did you start Amazon Quarterly?" We gave many answers.

On the most public level, Laurel and I started Amazon Quarterly because it needed to be done. There was no magazine of the quality we could imagine, publishing from a lesbian feminist perspective--even The Ladder was folding.

To dig a little deeper--in August 1972 we had just returned to Oakland after a two-month pursuit of "art" in the "peaceful solitude" of "the country." We brought back piles of manuscripts and drawings and a boredom that bordered on hysteria. After two months of speaking to no one but each other, we found that in the city we were really just as isolated--Where were the artists and writers who were working out of a sensibility similar to ours? In other words, where were the lesbian feminist writers and artists?

Amazon Quarterly was in a way a fish-hook, as Laurel would put it. We knew that out there in the world there must be other women who, like us, were trying to create new ways of living based on their woman-identified perceptions. And we guessed that many of these women were as isolated as we were. We

would spread the tantalizing bait of Amazon Quarterly across the waters, and see who came to nibble.

The reason for starting Amazon Quarterly that was the most important to me personally had to do with one of my most treasured obsessions--congruence. I wanted each thing I did to relate to everything else I did (i.e. work that I enjoyed and that added to other people's lives as well, sharing the artwork I did with other women and especially Laurel in ways that made us all stronger, etc.). I simply wanted my reality to correspond with my highest dreams. I was looking for synergy--though I didn't know the word then--and Amazon Quarterly, as we imagined her, had more possibilities for synergy than any structure I had seen.

Before I reflect on the extent to which these dreams have become reality, an explanation of HOW A.Q. began:

We had no money--so Laurel sent a total of fourteen letters about our planned magazine to feminists we thought might be in positions to help us get started. Robin Morgan answered with \$200 from Sisterhood is Powerful's royalty fund, and with that money we arranged with Gene Damon (Ladder editor) to send announcements of Amazon Quarterly to former Ladder subscribers. By the time we printed Issue 1, A.Q. had 400 subscribers.

Now there are 800 subscribers, and about as many copies of each issue sold in bookstores. We hope for Amazon Quarterly's circulation to double again in the next year, because we're at an awkward point now which parallels the situation of The Ladder in its last days--- With this issue we've had to switch, because of growing circulation, to a more expensive printing process. If A.Q.'s circulation grows

quickly enough this won't be an unbearable expense--for now though the budget is very tight.

Before working with Amazon Quarterly, the biggest purchase I had made in my life was a \$48 sleeping bag--after weeks of trepidation at the enormity of it. I've learned in the past year to think in terms of larger possibilities than I have ever before allowed myself to imagine (the example of finances being the most obvious one). Laurel and I have moved from nearly absolute ignorance of what was involved in creating and sustaining a magazine --(I've often been glad for that ignorance, since had I known what was involved I never would have begun)--to feeling competent with every area of work involved. We've learned to run collating and binding machines, do layout, find cheap paper, and deal with the I.R.S. (this last being not much of a success --see page 13).

At times we've felt our identities totally submerged in A.Q.--an unresolved problem, since we do use almost all our time working on the magazine, and who we feel ourselves to be depends largely on what we do. In order to keep working without feeling that by keeping on we are becoming less than we could be, we've had to broaden our definitions of Amazon Quarterly.

Before the first issue was printed, someone pointed out that the cover of the magazine needed a subtitle to identify the contents more clearly than "Amazon Quarterly" would. Finally we decided on "a lesbian feminist arts journal." I've felt uncomfortable ever since with that limited definition, but I hadn't thought much until lately about why that was.

We said in the first issue that "We simply want the best of communication from lesbians who are exploring new patterns in their lives." Our emphasis was on the act of exploration, not on the final results--we saw A.Q. as an evolving process of communication that should change as much as we did. When we sent this "process of communication" out into the world, though, we found it necessary first to label it. We found that to exist in the world, A.Q. had to become, to a degree, "of the world."

It's important for us to recognize what our own definitions and patterns are, and what patterns on the other hand are of the androcentric world we live in. I was mildly shocked after working at several issues of A.Q. to find that the magazine was regarded by some

not as the process I imagined but as a static entity, capable of "having" a political line (though what the line was depended on who was telling it). I became more uncomfortable when I found myself cast as Editor of the Entity, especially this summer when occasionally that meant being seen as Official Ms. Lesbian America or Mother Lib. I didn't get really worried, though, until I discovered I sometimes set up the definitions myself.

At the simplest structural level, what we're all suffering from in these situations is the patriarchal English language. We think in nouns rather than verbs. I HAVE, instead of I DO this in relation to....

Verbs move, and movement is change. Nouns, though, are symbols for fixed entities /identities. Our language emphasizes nouns rather than verbs because actions can't be possessed, while things and identities (so we are led to believe) can.

When I think of Amazon Quarterly as a fixed entity, or of myself as an "editor" with a particular role to fit the word, I set up a certain pattern: I'm removing myself from every natural context and setting up a hierarchical way to relate to the world. To put it even more abstractly--to the extent that we noun instead of verb, we're taking people, objects and actions out of relation to each other, and creating instead a hierarchy on the same model as the schools, businesses, families, etc. of this culture. (Peggy Allegro wrote about this same concept--AQ Vol.1 #1--calling it the Ideal Ego Image.)

I've found that the danger of slipping into these male patterns has increased as A.Q. grew through the year. I feel that it's necessary now to reassert, for myself and for you who read A.Q. and who are a part of this exploration, that we are based in change.

As women struggling to be conscious and fully human in this dying (but still powerfully cruel) culture, we all have many changes before us. I don't want to stop at any one of them and I don't want to make the same changes over and over again.

I want for A.Q. what I want for myself, but my wanting doesn't make it so. It'll take many of us, ultimately all of us, to create the woman-centered culture that has to start in each of us and spread through small communications like Amazon Quarterly. We invite/implore you to participate in whatever ways you can in this process of communication.

# L A U R A

## I started doing things for myself and the men began to leave my life.

L: I had my first affair in college, a very intense affair. And I was highly mortified and insulted when somebody suggested a lesbian relationship was going on between this other woman and I. Of course it developed into that, but I was very indignant when somebody suggested it was. I was very sensitive of it and very afraid of it.

G: When that's what was going on?

L: Yeah. We hadn't slept together but we were inseparable--and then we did sleep together and it became something else.

G: How did you feel when it first happened?

L: Oh, it was wonderful, it was just beautiful. We were sleeping in the same bed, and I was wondering, should I make a move, should I hold her at all--and I finally said what the hell I'll just do it and she was in my arms in a minute and it was so thrilling that we didn't move all night, our hearts pounding just lying there. It was wonderful and exciting, but then it turned into a power thing with her. She used that against me and there were a lot of other things that weren't exactly right about it, but I loved it, I loved being with a woman, I loved sleeping with a woman.

G: Did you tell anybody about it?

L: No. I finally told an old friend of mine who I knew was a lesbian, and she said she was very surprised, she didn't think we'd have the guts to act it out, actually do anything. No, I was very secretive, very afraid of being discovered. I tried to put on a whole show so we went out with men the whole time. Then she became engaged.... That was a painful thing for me. I didn't

think I'd survive it. She got married and then I found a man that I decided I wanted to marry, but I panicked and left him after a while. Then I slept around with different men and I was quite heterosexual. At this point I tried to convince this lesbian friend of mine that she should go straight--to my great humiliation. She stuck it out.

G: Why did you finally get married?

L: I didn't think I had anywhere else to go. I was supporting myself by singing folk music, travelling around. I had done it for three years, coffee houses and stuff, and I couldn't see anything else. I assumed I would have to get married, it was just something that I would do. So I did it. Also, I had a very good relationship with this man. We had a very strong sexual tie. We had terrific sex together. He asked me to marry him the first time we went out, and I finally capitulated.

G: Do you think you'd consider a relationship with a man in the future?

L: No. Everything is possible, but I can't imagine having a relationship with a man. The less involved with men I am the happier I am. And that was not a political decision at first. That happened because I started doing things for myself and the men began to leave my life. I just didn't have time for them.

G: How long had you been married when you had your daughter?

L: Oh I guess five years. We separated when she was a year old.

G: Did you want to have a child?

L: Yes I did. She's very important to me.

G: What were the causes for your separating from your husband?

L: I had become involved in the women's movement. I had a CR group, I was reading Germaine Greer, I was getting into feminism, and he was not. I tried and tried to explain to him, tried to get him interested in it, but he was going in one way and I was going in another. I knew I couldn't continue to live the way we had been living, and I went away for the summer with my daughter to Vermont. I lived there for two months and I realized that there was another way to live, so we separated after that summer.

G: And now you're divorced?

L: I'm still in the process.

G: Has there been any problem about child custody?

L: No, because when we separated I told him he could see Lisa for as long as he wanted as much as he wanted. I was really loaded with responsibility for this kid and I

would have been delighted if he had taken her more. But he was in very bad shape and he's just gotten himself together recently so that he sees her regularly now. My problem with him has been for him to take her more than he does, so he can't use that against me. She's now almost three. She knows her own mind and she's very independent, so the only worry I would have about her spending any length of time with him is that she would be out of Elaine's and my influence, out of our family situation, that of our whole lesbian lifestyle which I feel is an incredibly healthy way for her to grow up. I wouldn't want her to get fucked up by heterosexual atmosphere too much. But I think she's just at the age now where she can make her own judgements more or less. I trust her.

G: Do you want her to be a lesbian?

L: Well, I want her to be happy (laughter)--you know the old story. I can't imagine how she would be happy with a man, but then I



by RUTH OF MOUNTAIN GROVE

respect the gap between where my head is at and my parents' heads are at--so I have to stay away from that. In other words, whatever she decides--that's her life. Yes of course I want her to be a lesbian, but I would respect any decision she made about it.

G: Can we talk a little bit now about your relationship with Elaine?

L: Yeah.

G: First of all, how long has that been going on?

L: A year and five months.

G: What are some of the ways that you feel this relationship is good?

L: I can't think of anything which isn't really good about this relationship. One of the main things I've been thinking about is the difference between this relationship and the relationship with Fred or with any man. In a relationship with a man and a woman, the woman takes care of the man, and in this relationship I take care of myself and she takes care of herself. That's primary, and I can't imagine that to be the case in a heterosexual relationship. . . There are so many good things, so many wonderful things. Sleeping with her every night--I grin every time I get into bed because it's so nice, you know, to do that.

G: Have there been conflicts between you?

L: Yeah, there've been tense times, but we've learned each other's cycles pretty well, so that when she goes on one of her down trips, when she can't relate to me in certain ways, I remember when that's happened before, and it's a lot less serious. And the same thing with me, when I'm not relating we let each other alone and we don't get very scared.

G: What are the main things those conflicts center around?

L: Well Lisa has been a big adjustment. That's been a big source of conflict because Elaine didn't have any idea of getting involved with a child. She didn't fall in love with Lisa, she fell in love with me. Living with a Two-year-old is a very demanding thing and it's been difficult. We're just beginning to work out definitions now. The demand on my time makes it very difficult. You know I have to be with Lisa a certain amount of time, and they both get jealous and I feel caught in the middle. Then Lisa and Elaine have a whole relationship between themselves that they have to work out, too.

G: What are things you're working towards?

What kind of situation?

L: A community of women. A community that we've been talking about with our friends. We're serious, and we're going to do it. It's what so many lesbians want to do--get away in the country with a community of women. The only thing that keeps us in New York now is the dyke community. There's a whole culture going on, and it's very exciting, but we don't want to live in the city. We want to live in the country, but have our women friends around too, so that we're not isolated. That's a fantasy.

G: How would you like the responsibilities for Lisa divided up?

L: It's working out a little bit now, the beginnings of it, where she feels that she can go to other people besides me to take care of her needs.

G: Is it hard for you at all to give up that power?

L: Sure. It's always a two-way thing, and she was tremendously dependent on me. It's still not where we want it to be, but it's working out because we deal with things as they come up. Some of my fantasies about sharing mothering are completely unrealistic, but my friends are realizing that they have to take a certain responsibility if they're living around a young child, so we're working out a realistic solution.

G: What is your living situation now?

L: Now the three of us live in an apartment, Elaine and Lisa and I. We see our close friends quite frequently, but just the three of us live together.

G: Would you like that to change, ideally?

L: Yes. I would like to have a big house in the country and then other smaller houses where people could be alone. And there'd be provisions for children and older women of all ages. A self-sufficient community, you know what I'm talking about. And one where there's musicians, where I can go out on the road and sing in different women's communities, meet women all over the country and perform for a certain number of months during the year and then come back.

G: Do you feel like you're working towards that?

L: Yeah, definitely.

G: Do you know any length of time from now in which it would really happen?

L: That's hard, no, I've had this fantasy since I was twelve, and it's getting . . .

G: When you were twelve? With only women?

L: No, it was an island, and it was people I liked to be with. Of course it was women, but I didn't know that then.

G: Let's get back to your relationship with Elaine. Has your relationship been monogamous?

L: Yeah.

G: Have you ever wanted to change that? Either one of you?

L: No, not in any real sense. But we've talked about it. We both understand that it's not realistic, and it's most likely not going to continue forever, and we both look forward to the day when we can be free enough so that we don't have a monogamous relationship as far as sexually and physically and so on. But it's a very scary thing, and we're not ready to jump out of this relationship right away. My feeling is and Elaine's too, that this is the primary relationship no matter who else. She's the one I want to spend the rest of my life with. She's not the only one I want to be involved with, but I want to stay with her. We have a certain history and investment with each other and nobody can interfere with that.

G: How important would you say sex is in your relationship? How does it relate to other parts of your lives?

L: I see it as a kind of spectrum, with a very unsure line between sensual and sexual. It's hard to talk about that. I'd really miss sex if it wasn't there, but everything else is so great, we have such a good relationship in so many other ways, that it takes its place.

G: Has there been any point in the relationship when you've had problems around sex?

L: There are times when I will get very turned on and she won't, and other times when she'll get turned on and I won't, but that hasn't been a power thing. It hasn't been anything but a reflection of where we're at, and we can understand that. We see that it's happened before and it'll happen again, and it's nothing to get upset about.

G: Do you ever have fantasies connected with sex?

L: No, I quit having fantasies the first night we slept together. That was when I stopped having sexual fantasies, and I used to have them a lot before then.

G: What are the things you most like about yourself?

L: I like my persistence. I feel that I'm

willing to face conflicts and not avoid difficult situations. I like that I'm developing a directness in dealing with problems.

G: What would you like to change about yourself?

L: . . . I am really very involved in my work now in music, I'm involved in my voice and women's voices, in singing, and I would like very much to transmit what I feel to women. Women's voices to me are an incredible untapped power source--I know that all women have this quality in their voices, a certain energy.

G: It's not in men's voices?

L: I don't know, I think it's peculiar to women. That's my feeling. Men may be able to develop it but I'm not interested in that, I don't care. I would like when I'm singing to women to be able to bring this out, to be able to have women use their voices this way. The women, their energy together in a room, I use that. It's not just me, and I want those women to understand how it's them and it's them in a real sense.

G: How do you feel about the ways you're spending your time?

L: It gets very boring to be with a kid, very tiresome. But I've managed to practise every day, and I spend time with Elaine. So aside from the demands that I have to be with Lisa, I think it's quite satisfactory. Although I'd like to play music with women more.

G: Has the way you feel about yourself changed since you started identifying yourself as a lesbian?

L: Oh, it's an unbelievable improvement. I feel like I'm more me now than ever before. Everything that's happening is me, purely for myself, and it's wonderful. It's the best thing I ever did because it used to be such self-hatred for me. My feelings about women were so heavy that when I did come out it was completely and I just left all those regrets. Now I feel that I couldn't be anything worse in a way, than being a lesbian--that was my ultimate self-hatred--so everything I do now is okay.

G: Does your family know you're a lesbian?

L: Oh yes.

G: Did you tell them?

L: Yes.

G: What was their reaction?

L: They're supportive. They don't relate to it too well but they do the best they can. They invite us over, they consider us a couple. I ceased shocking them a long time

ago.

G: Are there people you know who don't know you're a lesbian?

L: Not if I can help it. I've lost some people who I thought would be friends, but that's all right. I've made a lot of new ones too.

G: How many of your friends now are lesbians?

L: I'd say 90%.

G: How many of them would you say are working class, or middle class or upper class?

L: I'd say most are middle class.

G: Are class distinctions at all important for you? Do you think about them?

L: No. I was a communist when I was seventeen, and I went through a whole political socialist marxist leninist trip then. I went to study groups and lecture groups--I did the whole thing--but it seems to me now to be a very male trip and a very divisive trip. I feel the only way it's going to work out for me and for women is with an independent women's community that doesn't go

through men. That's where you're going to end up without classes, not by fighting the imperialist class or the ruling class. That's not where it's at for me, that to me is a red herring.

G: Very briefly can you say what you feel to be the relationship between lesbianism and feminism?

L: It's the logical end of it. Lesbianism is where feminism goes if it stays on the track, I think.

G: If you had three wishes what would you wish for?

L: I would wish for a communications network among women, where I could get my music distributed, records, publications, everything, get to each women's community without going through men. I wish for a big parcel of land with different women with skills who could be independent and self-sufficient. What's my third wish? My third wish is to be in a singing group with Ethel Rae and Joe Mae. I can't imagine what else I'd want after that.

# ANGRY LOUISE FISHMAN (SERIOUS)



AND

ANGRY ESTHER, ANGRY BERTHA, ANGRY PHYLLIS, ANGRY JENNIFER, ANGRY JENNY, ANGRY HARMONY, ANGRY ELIZABETH, ANGRY PATSY, ANGRY MARILYN, ANGRY PAULA, ANGRY JUDY, ANGRY JILL, ANGRY JANE, ANGRY TI-GRACE, ANGRY AGNES, ANGRY GEORGIA, ANGRY BILLIE, ANGRY DJUNA, ANGRY LUCY, ANGRY SARAH, ANGRY NANCY, ANGRY CHARLENE, ANGRY SUE, ANGRY JOAN, ANGRY RITA MAE, ANGRY RADCLYFFE HALL.

by Sarah Whitworth

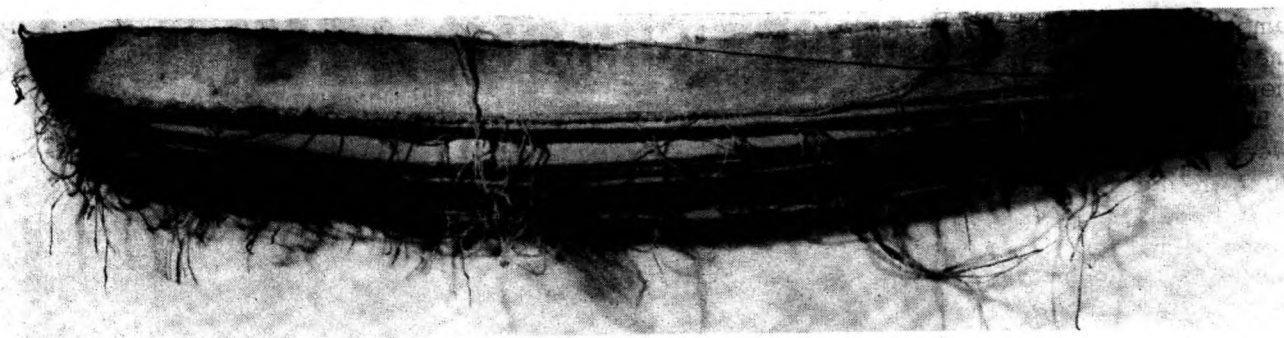
Louise Fishman's angry paintings which here begin and will conclude this article are the current crest of work by an artist whose art and personal exploration are coordinated in an almost perfect rhythm. I first met Louise about three years ago when I visited her studio in New York. Her work at that time was in a transitional state and it was difficult to determine where she had been artistically or where she was going. And yet, the visit was revolutionary! I left her studio with a sense of defeat, purge, anger, fatigue, relief and exhilaration. Louise had

an unusual and uncanny ability to strike home, to open my words like two halves of a clam shell and expose the center portion of what I meant within what I had said.

I have talked with Louise on many occasions since and watched her work develop at the same time. I have come to realize that her art in unity with her conversation affords that same sudden opening of the clam shell. Social politesse has simply been cast aside. That which remains is raw and crude because of its honesty but if we will embrace this we are welcome to the fruits of self dis-



by Joyce Finkelwoman



covery.

After our first meeting, I did not see Louise for several months; when I did visit her again, I was amazed by the change in her art. Tacked and hung about the studio were several small wall-hanging sculptures made of canvas strips which related directly and consciously to female genital organs. Intimate and tactile, I felt encouraged to respond to them by actual touch. Loose threads frayed wildly at the edges like unshaven hair, unrefined and uncensored. Layers of material overlapped one another echoing at once memories of the vulva and a shifting mesh of emotion and thought.

Contrasted to traditional "museum" sculpture made of glassy marble or glistening metal, protected by barriers of awe and refinement, the approachability, the touchability of Fishman's new wall-hangings was readily apparent. Here was a literal translation of the idea of being in touch with oneself. If the mirror of physical self examination was too forbidding, Louise was offering a bridge. At least these works might be cupped in one's hands without fear of self or social redress. And if one's mirror was an open gate, the memories and fantasies of being a woman (or loving a woman) might be enriched and enlightened by these sculptures just as the viewing of a landscape painting will add to the luxury of remembering some familiar town or place. Louise explained: "The reason I started to change my work was because I wanted to examine what part of it really had to do with being a woman and what part was just something I had accepted. When I started thinking of the idea of using three-dimensional ideas, the immediate thing I thought of was women's genitals. I was trying to consciously change the audience for my art so that women, not just artists, would be able to respond to it."

Moreover, the fact that Louise's "vulva" images were abstract and not exact genital

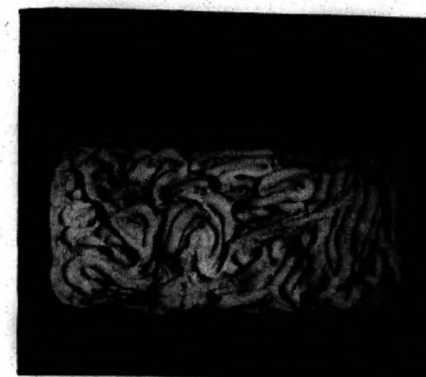
representations demanded a sensitivity on the part of the viewer which precluded any sort of male pornographic reaction. To understand them, it was necessary to know what it meant to physically be a woman, by experience and not just by hearsay. And this was exactly what was so exciting about the wall-hanging pieces. The imagery had within it a uniqueness that pertained to the direct knowledge of womanhood that only women can have of themselves.



The evolution of Louise's art continued to press deeper through many more changes and many different media toward an expanded realization of her female self. She began to essentialize the processes of a woman's internal workings. By example, Fishman's small plaster relief sculpture is a convolution of finger-size curves which push and probe and beg to be interpreted as vaginal, menstrual, or birth canals. The relief is a labyrinth of hollow receiving funnels, channels of germination,

volute and indulgences spewing forth and emptying out. It seeks to reminisce, to remember, to share an almost primeval awareness of female experience.

But the new forays and adventures which were taking place in Louise's art revolved not just around a sense of physical discovery; they began to enter also into a mood of emotional discovery. And the emotion she began to deal with was anger. "I decided to do a painting which would have words in it. It was a series of six panels and each panel had a word on it and it was: LETTER...TO...MY...MOTHER...ABOUT...PAINTING. Then I turned the panels over and on the other side I did a painting which was about a subtle anger, the kind of anger I'm always involved in, sort of low level and clouded over. I noticed that I stopped coming to the studio after I did it because it was so angry and that was hard to deal with. But I started thinking about how angry I am. I began to wonder if everyone is as angry as I am. And as I thought of people I know, I realized that every woman is angry, every woman I know is angry. And they all



deal with their anger in different ways and they all have trouble acknowledging it and integrating it into their lives. And I decided I would make a painting for all my friends so that they could hang it up and be confronted with their anger."

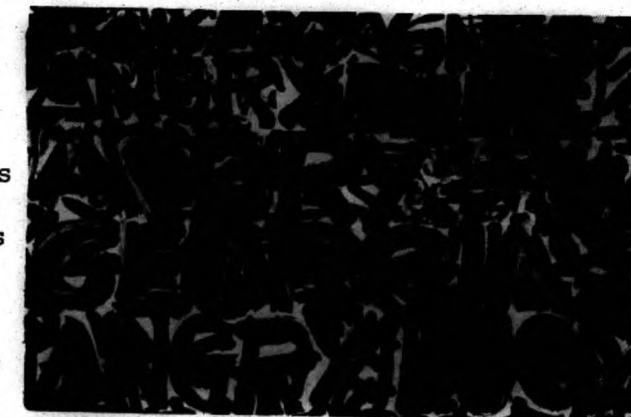
The angry paintings are conceived as a means of confrontation between the artist and herself and we are asked to respond to these paintings by joining in and confronting our own anger. For the letters which are written on these paintings are not calmly and indifferently printed there. The letters not only spell anger they are anger and like the graffiti on the toilet room wall, they are written out of anger. It is impossible to sidestep it or transform the word into a more acceptable or expedient feeling. Louise really is angry and so is Jane

(LOUISE FISHMAN IN 1972)

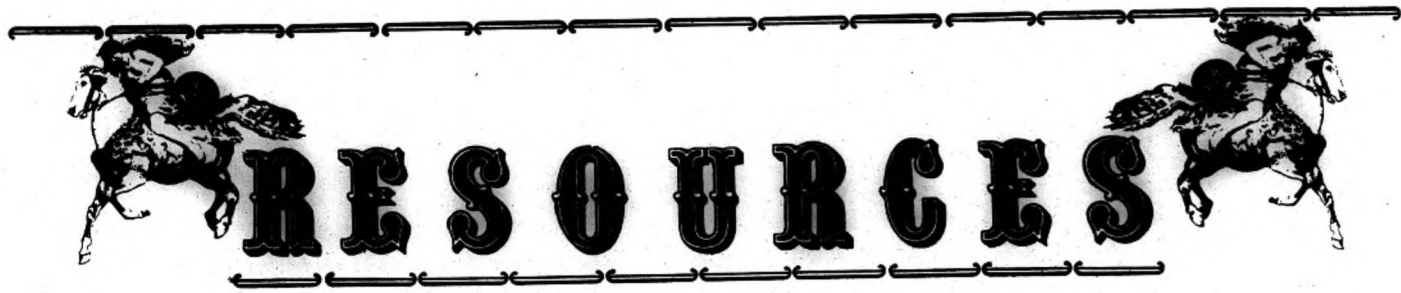


and so is Djuna and so is Judy and so is every other woman who looks at these works and is willing to expose the conflicts within her.

Each step of Louise Fishman's development has been to confront herself artistically amid the confrontations she feels as a woman. The wall-hangings and plaster relief encourage that we touch ourselves and look anew at our physical being as women, at those things which make us biologically female. The angry paintings speak out to our joint emotions as women, to our frustrations and also to our self-challenges. Each time I have visited Louise's studio, I have felt a new sense of revelation. And I wait excitedly to see what other shells her art will open just as I await again and again the opening of myself and the wonderful opening of the women around me.



The works shown on these three pages are by Louise Fishman and are from the artist's collection.



# RESOURCES

## COLLECTIVE EFFORTS

Listed in this section are women's centers, projects, organizations, services and individual contacts, in alphabetical order by country and state or province. Most colleges and universities now have women's centers or women's studies programs; for that reason we have not listed many individually.

### CANADA

#### ALBERTA:

--Women's Center  
11812 95th St., Edmonton

#### BRITISH COLUMBIA:

--Women's Center  
804 Richards St., Vancouver  
--Women's Center  
Box 521, Nelson  
--Women's Resource Center  
2961 272nd St., Aldergrove  
--Women's Center  
1029 Douglas St., #414  
Victoria

#### MANITOBA:

--Women's Liberation  
c/o Millie Lamb  
#10, 812 Wolseley, Winnipeg

#### NEW BRUNSWICK:

--c/o Linda Gow, Y.W.C.A.  
27 Wellington Row, St. John

#### NEWFOUNDLAND:

--Women's Place  
204 Water St., St. John's

#### NORTH WEST TERRITORIES:

--c/o Nellie Cournoyea  
Inuvik

#### NOVA SCOTIA:

--Women's Bureau  
Box 3596, Halifax So. Postal  
Sta., Halifax

#### PRINCE EDWARD ISLAND:

--Joanne Opperman  
Wellington, R.R.#1,  
Grand River

#### ONTARIO:

--Women's Center  
306 Herkimer St., Hamilton  
--Women's Resource Center  
283 Dufferin, London  
--Women's Center  
136 Lewis St. (rear)  
Ottawa  
--Women's Place  
366 Water St., Peterborough  
--Women's Place  
31 Dupont St., Toronto  
416-929-3185

--Women's Collective  
300 ERB St., Waterloo  
--The Women's Place  
968 University Ave. W.  
Windsor

#### QUEBEC:

--Centre de Femmes  
4319 St. Denis, Montreal 131  
--Centre d'information & de  
reference pour femmes  
3595 St. Urbain, Montreal 131  
514-842-4781  
--Women's Center  
3764 St. Laurent, Montreal

#### SASKATCHEWAN:

--Women's Center  
1 Angus, Regina  
--Women's Center  
147 2nd Ave. S., Saskatoon

### UNITED STATES

#### ALABAMA:

--(for info.) Freddie Creed  
1517 S. 17th St.  
Birmingham 35205

#### ARIZONA:

--Tempe Women's Center  
Lutheran Peace Center  
McAllister Rd., Tempe  
--Women's Collective  
829 N. 5th Ave.  
Tucson 85705  
602-792-1890  
--Lesbian Coffeehouse  
410 N. 4th Ave.  
Tucson 85705  
602-881-1090 (Fri. 8 p.m.)  
--Women Against Rape  
Tucson 602-791-9018

#### CALIFORNIA:

--Bay Area Women Against  
Rape, 415-841-0370, 24 hrs.  
--Berkeley Women's Refuge  
2134 Allston (upstairs), Berke-  
ley 94704 415-845-9484  
24 hr, emergency shelter with  
two meals a day, counseling  
and referrals  
--Berkeley Women's Center  
2134 Allston (downstairs), Ber-  
keley 94704 415-548-4343  
Open 1 to 7 p.m., Mon.- Fri.  
Switchboard, information,  
counseling, referrals.  
--Bananas: organizers of play  
groups in the Bay Area, c/o  
Berkeley Women's Center  
--Berkeley Feminist Counseling  
Collective: 415-843-6194  
--Berkeley Women's Health  
Collective: 2214 Grove St.,  
Berkeley 94704 843-6194  
--Feminist Counseling  
2843 Fulton St., Berkeley  
94705 415-841-7065  
--Gay Women's Coalition  
Box 1300, Garden Grove 92642  
--Isla Vista Women's Center  
6504 Pardall Rd., #2  
Goleta, 93017  
--Chicana Center  
2661 S. Pasadena Ave.,  
Lincoln Heights, Los Angeles  
90031 213-223-1236

--Feminist Women's Health  
Clinic  
746 S. Crenshaw Blvd., Los  
Angeles, 90005 213-936-7219  
--Gay Community Services  
Center  
1614 Wilshire Blvd., Los  
Angeles, 90017  
24 hr. Hotline: 213-482-3062  
--Gay Mothers' Information  
Los Angeles: Anne Hensley  
213-828-6395  
--Gay Sisterhood  
UCLA Women's Resource



#### A LESBIAN IS RESOURCEFUL

Center, 90 Powell Library,  
405 Hilgard Ave., Los Ange-  
les, 90024 213-825-3945  
Open 10 a.m. to 5 p.m. daily  
--Lesbian Activist Women  
1614 Wilshire Blvd., Los An-  
geles, 90017 213-934-6593  
--Lesbian Research Informa-  
tion, Los Angeles  
Sharon Raphael 213-482-3062  
or 732-0860  
--Women's Gynecology Clinic  
1614 Wilshire Blvd., Los An-  
geles, 90017 213-482-3062  
--Marin Women's Switchboard  
415-456-5300

--Feminist Women's Health  
Center: 444 48th St., Oakland  
94609 415-653-2130  
--Women's Choice Clinic  
2930 McClure St., Oakland  
94609 415-653-2130  
Abortion clinic run by Feminist  
Women's Health Center.  
--Tres Femmes  
Lesbian group, c/o M. Porter  
908 7th St., Oceanside 92054  
--Our Health Center  
270 Grant Ave., Palo Alto  
94306 415-327-8717  
--Women's Center (& book-  
store), 1221 20th St.,  
Sacramento 95814  
--Alyssum: Drop-in therapy  
group, 1757 Union St., San  
Francisco 94123 415-781-8390  
Weds. 3-7 p.m.  
--Haight Ashbury Women's  
Clinic, 1101 Masonic, San  
Francisco 94117 415-863-2790  
--Daughters of Bilitis  
1005 Market St., #402-404  
San Francisco 94103  
415-861-8689  
--Lesbian Mothers Union  
c/o Metropolitan Community  
Church, 1074 Guerrero, San  
Francisco 94110  
--San Francisco Women's  
Health Center  
3789 24th St., San Francisco  
94132 415-282-6999  
--Women's Center for Crea-  
tive Counseling  
San Francisco: 415-648-1509  
San Mateo: 342-0278  
Daly City: 756-4736  
--Women's Counseling Ser-  
vice, 1325 14th Ave., San  
Francisco, 94122  
415-665-8852 or 383-4827  
--Women for Women: Psy-  
chotherapy Institute & Edu-  
cational Center, 4220 Cali-  
fornia St., San Francisco,  
94118 415-668-7111  
--Women's Need Center  
Gynecology clinic, 531 Clay-  
ton St., San Francisco 94117  
415-621-1003  
--Women's Switchboard  
620 Sutter St., San Francisco

Permission is hereby granted for any all women's group or publication to reprint this directory in part or in full on condition that the reprinting is not for profit and that the following information be included:

This list was compiled by the editors of Amazon Quarterly, 554 Valle Vista, Oakland, Ca., 94610. All entries were correct as of September 1, 1973. Additions and corrections are welcomed and will be included in next year's directory.



94102 415-771-8212  
 Open 10 a.m. to 10 p.m. daily  
 Information on housing, legal  
 & medical aid, jobs, mental  
 health, events & women's  
 groups in S.F.  
 --Women's Center & emer-  
 gency housing, YWCA  
 1618 Mission, San Raphael  
 94901 415-456-0782  
 --Women's Teaching Collec-  
 tive, San Raphael 457-1736  
 --Women's Center  
 429 Sycamore, Santa Ana  
 92708 714-836-1213  
 --Gay Women's Group  
 c/o 6504 Pardall Rd.,  
 Santa Barbara  
 --West Side Women's Center  
 218 W. Venice Blvd., Venice  
 90291 213-823-4774

**COLORADO:**

--Women's Center  
 1520 Euclid  
 Boulder, 80302  
 --Gay Women's Center  
 c/o Debby Squires  
 2460 S. Ogden  
 Denver 80210

**CONNECTICUT:**

--Women's Liberation Center  
 11 Amity St.  
 Hartford, 06106  
 203-523-8949  
 Weekly Lesbian Drop-In  
 --Women's Liberation Center  
 Box 3438, Yale Sta.  
 New Haven 06520  
 --Women's Center  
 11 N. Main St.  
 Norwalk, 06851

**FLORIDA:**

--Options (Women's Center)  
 1825 Hendricks Ave.  
 Jacksonville 32207  
 904-398-7728  
 --Women's Center  
 2554 1st Ave. N.  
 St. Petersburg 33713  
 813-822-8156  
 --Women's Center  
 Tallahassee 904-599-4049

--(for info.) Pam Reese  
 3207 Granada  
 Tampa 33609  
 813-839-1829

**GEORGIA:**

--Atlanta Lesbian Feminist  
 Alliance  
 1190 Mansfield Ave.  
 Atlanta 30307

**ILLINOIS:**

--Women's Center  
 404 W. Walnut  
 Carbondale 62901  
 --Alternatives for Teenage Gays  
 c/o Susan Kahn  
 5866 N. Broadway  
 Chicago 60626  
 312-275-1076 (after noon)  
 --Chicago Lesbian Liberation  
 c/o Lincoln Park Presbyterian  
 Church  
 600 W. Fullerton  
 Chicago 60614  
 --Women's Liberation Union  
 852 Belmont, Chicago 60657  
 --Women's Center  
 3322 N. Halstead  
 Chicago 60657  
 (will be moving)

**IOWA:**

--Women's Information Center  
 YWCA--8th and Grand  
 Des Moines 50309  
 515-244-8961  
 --Women's Collective Health  
 Project, 125 N. Gilbert,  
 Iowa City, 52240  
 --(Info. for gay women) Geri  
 319-351-4582 Iowa City  
 --Women's Center  
 3 E. Market  
 Iowa City 52240  
 --Women's Law Collective  
 Law Office  
 300 Whetstone Building  
 Iowa City 52240

**KANSAS:**

--Women's Coalition  
 University of Kansas  
 Lawrence, 66044

**MAINE:**

--Women's Center  
 Box 914, Bangor 04401  
 --Brunswick/Bath women's  
 Center  
 136 Main St., Brunswick  
 04011  
 --Freeport Women's Guild



c/o Ms. Nelson-Krause  
 RFD 2, Cumberland Center  
 04021  
 --Women's Network  
 Barbara Cleveland  
 Box 46, Orland 04472

**MARYLAND:**

--Baltimore Women's Center  
 101 E. 25th St., Apt. B-2  
 Baltimore 21218  
 301-366-6475  
 Lesbian Speakers Bureau,  
 monthly women's dances,  
 rape counseling, newsletter,  
 c-r groups, self-defense  
 classes, sports, artists'  
 collective, referrals

**MASSACHUSETTS:**

--Everywoman's Center  
 Munson Hall, U. of Mass.  
 Amherst 01002 413-545-0883  
 --Andover Women's Center  
 Andover Public Library  
 Elm Sq., Andover 01810  
 --Daughters of Bilitis  
 419 Boylston St., Rm. 415  
 Boston 02116 617-262-1592  
 --Boston Area Women Social  
 Scientists  
 Suzanne Herne  
 37 Castleton St.  
 Jamaica Plain 02130  
 --Female Liberation  
 639 Massachusetts Ave.  
 Rm. 314, Cambridge 02139  
 Bookstore, speakers bureau,  
 newsletter, library, radio show  
 --Women's Center  
 46 Pleasant St.  
 Cambridge 02139  
 Rape Crisis Center:  
 24-hr. phone 492-RAPE,  
 School for Women 354-8807,  
 emotional counseling,  
 newsletter  
 --Women's Liberation  
 Library Collective  
 492 Putnam Ave., Cambridge  
 02139  
 --Women's Research Center  
 123 Mt. Aub'n., Cambridge  
 02139 617-876-2128  
 --Cell 16  
 2 Brewer St., Cambridge 02138

--Radicalesbians  
 Cape Cod Area  
 Box 821, N. Truro 02652  
 --Community Women's Center  
 308 Main, Greenfield 01301  
 413-773-7519  
 --Lexington Women's  
 Collective  
 45 Middle St., Lexington 02173  
 --Sophia Sisters: Smith College  
 Lesbian Liberation  
 c/o Annie Korn  
 Clark House, Smith College  
 Northampton 01060  
 --Valley Women's Center  
 200 Main St.  
 Northampton 01060  
 413-586-2011  
 --Women's Center  
 6 Goswald St.  
 Provincetown 02675  
 617-487-0387  
 --North Shore Women's Center  
 c/o Pat Watson  
 58 High St., Rockport 01966  
 --Springfield Women's Center  
 451 State St., Springfield  
 01101 413-732-7113  
 --Lowell Women's Center  
 c/o Ruth Yaw  
 90 10th St., Tewsbury 01876  
 --Worcester Women's Center  
 905 Main St., Worcester  
 01610 617-753-9622  
 --Worcester Women's Libera-  
 tion  
 Box 164, Turnpike Sta.  
 Shrewsbury 01545

**MICHIGAN:**

--Feminist House  
 225 E. Liberty, Rm. 203  
 Ann Arbor 48104  
 --Gay Advocate Office  
 Michigan Union  
 530 S. State, Ann Arbor 48104  
 313-763-4186  
 --Gay Awareness Women's  
 Kollektive  
 c/o Feminist House  
 313-662-5400  
 --Alternative Resource Center  
 c/o Mandella  
 16261 Petoskey, Detroit 48221  
 --Women's Center 543  
 E. Grand River

E. Lansing 48823

**MINNESOTA:**

--Lesbian Resource Center  
 710 W. 22nd St.  
 Minneapolis 55405  
 612-374-2345  
 Library, counseling and re-  
 ferrals, c-r groups, recrea-  
 tional activities, self-help  
 groups (auto mechanics, health,  
 carpentry, etc.)  
 Open noon to 9 p.m. every day  
 --Women's Counseling Service  
 621 W. Lake St.  
 Minneapolis 55408

**MISSISSIPPI:**

--Women's Action Movement  
 Box 1328, Miss. State U.  
 39762  
 --Gay Counseling & Educa-  
 tional Projects, Anne de Bary,  
 Mississippi Gay Alliance,  
 Box 4470, Miss. State U.  
 39762

**MISSOURI:**

--Women's Center  
 501 E. Rollins, Columbia 65201  
 --Women's Liberation Union  
 3800 McGee, Kansas City 64111

**NEW HAMPSHIRE:**

--Concord Women's Center  
 130 N. Main St.  
 Concord 03103  
 --Disadvantaged Women in  
 Higher Education  
 1 Incinerator Rd., Durham 03824  
 03824  
 --Upper Valley Women's Center  
 19 S. Main St., Hanover 03755  
 --Laconia Women's Center  
 c/o Carol Pierce  
 21 Shore Dr., Laconia 03246  
 --The Women's Center  
 104 Middle St., Manchester  
 03102 603-622-9721  
 --Daughters of Bilitis  
 Occupant, Box 137  
 Northwood 03261

**NEW JERSEY:**

--Daughters of Bilitis  
 Box 62, Fanwood 07023

NEW MEXICO:  
University of New Mexico  
1824 Las Lomas Rd. N.E.  
Albuquerque 87106  
505-277-3716  
Open 8 a.m. to 5 p.m.  
Library, referrals, legal  
clinic, free store.  
Rape Center: 277-3393

NEW YORK:  
--Women's Studies College  
108 Winspear, Buffalo 14214  
--Women's Liberation Center  
of Nassau County  
14 W. Columbia St.  
Hempstead 11511  
--Women's Center Firehouse  
243 W. 20th St.  
New York City 10011  
212-255-9802 or 691-3396  
--The Women's Center  
Barnard College, New York  
City 10027  
--Women's Inter-Arts Center  
549 W. 52nd St.  
New York City 10019  
212-246-6570  
--Lesbian switchboard  
New York City 212-741-2610  
--Women's Center  
104 Avondale Pl.  
Syracuse 13210

NORTH CAROLINA:  
--Female Liberation  
Box 954, Chapel Hill 27514  
Newsletter, c-r groups,  
theatre.  
--Women's Health Service  
and Rape Line  
Chapel Hill 919-929-7177  
--Charlotte Women's Center  
1615 Lyndhurst Ave.  
Charlotte 28203  
704-334-9655  
--(for info.) Lou Sawyer  
2800 Avent Ferry, #303  
Raleigh 27606 919-851-5655

OREGON:  
--Women's Health Clinic  
3537 S.E. Hawthorne  
Portland 97214  
--Women's High School  
Project

c/o Ellen Goldberg  
3749 S.E. Yamhill  
Portland 97214  
(group which teaches women's  
courses in Portland area high  
schools)

OKLAHOMA:  
--Norman Gay Community  
Alliance  
Ellison Hall, U. of Oklahoma  
Elm St., Norman 73069



PENNSYLVANIA:  
--Women's Center  
4634 Chester Ave.  
Philadelphia 19104  
215-729-2001  
Lesbian Hotline, weekly  
lesbian open house  
--Swarthmore Gay Liberation  
c/o Christina Crosby  
Swarthmore College  
Swarthmore 19081

RHODE ISLAND:  
--Kingston Women's Liberation  
Memorial Union, U. of R.I.  
Kingston 02881  
--Women's Liberation Union  
of Rhode Island  
Box 2302, East Side Sta.  
Providence 02906

SOUTH CAROLINA:  
--Women's Center

1106 Hagwood Ave.  
Columbia 29205

TENNESSEE:  
--Knoxville Lesbian Collective  
2911 Jersey Ave.  
Knoxville 37919

TEXAS:  
--Women's Liberation  
1106 W. 22nd St., Austin  
Austin 78705  
--Daughters of Bilitis  
Box 5944, Dallas 75222  
--Women for Change Center  
2001 Bryan Tower, Suite 290  
Dallas 75201 214-741-2391

VERMONT:  
--Women's Center  
217 N. Winooski  
Burlington 05404  
--Vermont Women's Health  
Center  
Rte. 2 & 7, Colchester 05446  
Mail: Box 29, Burlington  
--Goddard Women's Center  
Goddard College  
King Basement, Plainfield  
05667

WASHINGTON:  
--Earth Station Seven  
402 15th Ave. E., Seattle  
98102 206-329-8300  
Women's support groups  
--Gay Feminist Coalition  
(Y.S.A.) 206-782-0381  
--Lesbian Resource Center  
At the YWCA, 4224  
4224 University Way N.E.  
Seattle 98105 206-632-  
206-632-4747, Ext. 3  
Open 9 a.m. to 5 p.m.  
Library, speakers bureau,  
small rap groups, counseling,  
information.

--Seattle Counseling Center  
for Sexual Minorities  
1720 16th Ave., Seattle  
206-329-8737 or 329-8707  
--It's About Time (bookstore)

WASHINGTON D.C.:  
--Washington Area Women's  
Center

1736 R St. NW, 20009  
202-232-5145 or 232-7533  
Open 10 a.m. to 10 p.m.  
seven days a week.  
Counseling, Employment dis-  
crimination project, Domestic  
relations project, Credit coun-  
seling project, Sojourner Truth  
School for Women, library,  
newsletter, Sophie's Parlor  
(lesbian coffee house),  
Women's Legal Defense Fund:  
232-5293.

Women's Clinic: 965-5476.  
Abortion Counseling: 483-4632  
--Lilli's Gay Women's Open  
House  
Every Wed. in Lilli's home.  
671-3762  
--Rape Crisis Center  
Box 21005, Kalorama Sta.  
20009 202-333-RAPE

WISCONSIN:  
--Divorce Group  
Karen 414-444-3142  
Milwaukee  
--Women's Coalition  
2211 E. Kenwood, Milwaukee  
53211  
--Lesbian Discussion Group  
Milwaukee 414-964-2429  
--Women in Transition  
Milwaukee 414-562-2505  
Support for women moving from  
dependent to independent  
living situations.

## PUBLICATIONS

Listed here are all the femi-  
nist periodicals we know of  
being published as of 9/1/73.  
For our recommendations see  
page 72.

COUNTRY WOMEN  
Box 51  
Albion, CA 95410  
\$7/year

DYKES AND GORGONS  
Box 840

Berkeley, CA 94704  
50¢

LIBERA  
Eshleman Hall  
University of California  
Berkeley, CA 94720  
\$1

UNION W.A.G.E.  
Union Women's Alliance  
to Gain Equality



2137 Oregon St.  
Berkeley, CA 94705  
25¢ \$2/year \$5/inst.

THE LESBIAN TIDE  
Tide Collective  
373 N. Western Ave., Rm. 202  
Los Angeles, CA 90004  
\$7.50/year (monthly)

WOMANSPACE JOURNAL  
Newspaper: women's art from  
a feminist perspective  
11007 Venice Blvd.  
Los Angeles, CA 90034  
\$4/year \$9/inst. (bi-monthly)

AMAZON QUARTERLY  
554 Valle Vista  
Oakland, CA 94610  
\$4/year \$6/inst.

\$5/plain wrapper or out of U.S.

GOODBYE TO ALL THAT  
Newspaper  
Box 3092  
San Diego, CA 92103

LIBERATED SPACE  
for Women of the Haight  
c/o Haight Switchboard  
1797 Haight  
San Francisco, CA 94117  
publication free

MOTHER LODE  
Newspaper  
Box 40213  
San Francisco, CA 94140

SAPPHIRE  
Lesbian magazine  
310 Irving St., San Francisco  
94122 (bi-monthly)  
Still in planning; no issues  
published.

SISTERS  
from S.F. D.O.B.  
1005 Market St., Suite 402  
San Francisco, CA 94103  
\$5/year (monthly)

MARIN WOMEN'S  
NEWS JOURNAL  
Box 1412  
San Rafael, CA 94902  
\$4/year (monthly)

WOMEN AND FILM  
2802 Arizona Ave.  
Santa Monica, CA 90404  
\$3/year (3 issues) \$5.50/inst.

SISTER  
c/o Westside Women's Center  
218 S. Venice Blvd.  
Venice, CA 90291  
\$3/year (monthly)

MOMMA  
Newspaper/magazine for  
single mothers  
Box 567  
Venice, CA 90291  
\$5/year \$7/inst. (monthly)

WOMEN'S VOICE  
of Greater Hartford  
Women's Liberation Center  
11 Amity St.  
Hartford, CT 06106

US  
Florida feminist's monthly  
4213 W. Bay Ave.  
Tampa, FL 33616  
\$7/year

CRIS FROM CASSANDRA  
(formerly Amazon Nation  
Newsletter)  
c/o Amazon Nation  
2916 N. Burling  
Chicago, IL 60659  
\$5/year

BLACK MARIA  
Box 230  
River Forest, IL 60305  
\$3.50/year (quarterly)

LAVENDER WOMAN  
Lesbian Newspaper  
Box 60206  
1723 W. Devon  
Chicago, IL 60660  
\$3/year \$6/inst.

THE SPOKESWOMAN  
Monthly newsletter  
5464 S. Shore Dr.  
Chicago, IL 60615  
\$7/year \$12/inst.

WOMANKIND  
Chicago Women's  
Liberation Union  
852 W. Belmont  
Chicago, IL 60657  
\$4/year \$12/inst. (monthly)

AIN'T I A WOMAN?  
Newspaper published by a  
lesbian collective  
Box 1169  
Iowa City, IA 52240  
\$5/year \$20/inst.

DISTAFF  
New Orleans monthly  
feminist forum

Box 15639  
New Orleans, LA 70175  
\$3/year

UVA URSI  
funky lesbian journal  
RFD, Robbinston, ME 04671  
\$5/year (6 issues)

A COLD DAY IN AUGUST  
Monthly newsletter  
Baltimore Women's Center  
101 E. 25th St., Apt. B-2  
Baltimore, MD 21218  
30¢

WOMEN: A JOURNAL OF  
LIBERATION  
3028 Greenmount Ave.  
Baltimore, MD 21218  
\$4/year \$5/Canada  
\$10/inst. (quarterly)

FOCUS  
Journal from Boston D.O.B.  
Rm. 415, 419 Boylston St.  
Boston, MA 02116  
\$5/year (monthly)

THE SECOND WAVE  
Box 303, Kenmore Sq. Sta.  
Boston, MA 02215  
\$3/year (monthly)  
add 50¢ outside U.S.

NO MORE FUN AND GAMES  
Cell 16  
2 Brewer St.  
Cambridge, MA 02138  
\$1.50/issue

HER-SELF  
Community Women's Paper  
225 E. Liberty, Suite 200  
Ann Arbor, MI 48108  
\$4/year (monthly)

SO'S YOUR OLD LADY  
710 W. 22nd St.  
Minneapolis, MN 55405  
\$4.50/year (bi-monthly)

SANTA FE WOMEN'S  
COMMUNITY MAGAZINE  
520 Jose St., #5  
Santa Fe, NM 87501

FEMINIST ART JOURNAL  
41 Montgomery Pl.  
Brooklyn, NY 11215  
\$4/year \$5/inst. (quarterly)

APHRA  
Box 273, Village Sta.  
New York, NY 10014  
\$4.50/year \$5/Canada

COWRIE  
Community of Women  
359 E. 68th St.  
New York, NY 10021

FEMINIST STUDIES  
417 Riverside Dr.  
New York, NY 10025

MAJORITY REPORT  
Feminist newspaper  
74 Grove St.  
New York, NY 10014  
\$3/year (monthly)

NOTES  
Box AA  
New York, NY 10011  
\$1.50/issue (yearly)

SOJOURNER  
Women's Interart Center  
549 W. 52nd St.  
New York, NY

TRIPLE JEOPARDY  
Newspaper  
346 W. 20th St.  
New York, NY 10011

WOMEN'S STUDIES NEWS-  
LETTER  
The Feminist Press  
Box 334  
Old Westbury, NY 11568  
\$5/year (quarterly)

WOMEN STUDIES ABSTRACTS  
Box 1  
Rush, NY 14543  
\$7.50/year \$5/student  
\$10/inst. (quarterly)

FEMINIST NEWSLETTER  
Box 954  
Chapel Hill, NC 27514  
\$4/year (bi-weekly)

THE CLEVELAND FEMINIST  
10206 Clifton  
Cleveland, OH 44102  
\$5/year 50¢/sample

MS.  
123 Garden St.  
Marion, OH 43302  
\$9/year (monthly)

WOMEN'S PRESS  
newspaper  
Box 562  
Eugene, OR 97401  
\$3/year \$3.50/Canada & Mex.

WICCE  
Lesbian Feminist Newspaper  
Box 15833, Philadelphia 19103  
\$3.50/year \$6.50/2 years  
\$1. extra for plain wrapper

WOMAN BECOMING  
6664 Woodwell St.  
Pittsburgh, PA 15217  
\$1.25/per issue

MOTHER JONES GAZETTE  
Knoxville Lesbian Collective  
2911 Jersey Ave.  
Knoxville, TN 37919

THE NEW BROOM  
A Journal of Witchcraft  
Box 1646  
Dallas, TX 75221  
\$4/year (quarterly)  
\$1.25/single issue

SECOND COMING NEWS-  
PAPER - Austin Women's  
Liberation  
Box 8011 U.T. Sta.  
Austin, TX 78712

THE LIBERATOR - an independ-  
ent journal of commentary on  
feminist issues  
1404 Grand Ave.  
Fort Worth, TX 76106  
monthly

OFF OUR BACKS  
Women's News Journal  
1724 20th St. NW

Washington, D.C. 20009  
\$5/year \$6/Canada \$15/inst.  
\$13/overseas (monthly)

SCARLET LETTER  
306 N. Brooks St.  
Madison, WI 53715

AMAZON  
2211 E. Kenwood Blvd.  
Milwaukee, WI 53211  
\$2/6 months (monthly)

#### CANADA

ON OUR WAY  
Box 4508  
Edmonton, Alberta  
\$2/year

THE PEDESTAL  
804 Richards St.  
Vancouver, B.C.  
\$3/year \$3.50/U.S.  
\$10/inst. \$4/foreign

PRIORITIES  
c/o 2803 Wall St.  
Vancouver 6, B.C.  
\$2/year

THE NATIVE SISTERHOOD  
Box 515  
Kingston, Ont.

TIGHTWIRE  
Women's Penitentiary Paper  
Box 515  
Kingston, Ont.  
\$2/year

THE NEW FEMINIST  
Box 597, Station A  
Toronto, Ont.  
\$3/year

THE OTHER WOMAN  
Box 928, Station Q  
Toronto 7, Ont.  
\$2/year \$3/U.S. (bi-monthly)

WINDSOR WOMAN  
76 University Ave. W.  
Rm. 603  
Windsor, Ont.

FEMINIST COMMUNICATION  
COLLECTIVE  
Box 455  
Montreal 215, P.Q.

LONG TIME COMING  
Lesbian Newspaper  
Box 161, Station E  
Montreal 151, P.Q.  
\$3/year (monthly)

QUEBECOISES DEBOUTTE  
3908 Mentana  
Montreal, P.Q.  
\$3/year

#### ENGLAND

SHREW  
Women's Liberation Workshop  
3 Shavers Pl.  
Piccadilly, London  
SW1Y 4HE

SAPPHO  
BCM/Petrel

London WCI  
(monthly)

#### OTHER COUNTRIES

FOWNES STREET JOURNAL  
7 Fownes St.  
Dublin 2, Ireland

WOMEN OF VIETNAM  
39 Hang Chuoi  
Hanoi

BROADSHEET  
48 St. Andrews Rd.  
Auckland 3, New Zealand

LA TORCHON BRULE  
109 Bd. Beaumarchais  
Paris 3, France

NUEVA ACCION FEMENINA  
Rambla Reb. de Peru 815  
Apt. 1101  
Montevideo, Uruguay

## BOOKSTORES

The following are either feminist bookstores or stores with a significant lesbian-feminist collection.  
significant lesbian-feminist collections.

ANTIGONE BOOKS  
710 S. Lehigh Dr.  
Tucson, Arizona 85710

GRANMA BOOKSTORE  
2509 Telegraph Ave.  
Berkeley, Ca. 94704

UP HASTE  
2506B Haste  
Berkeley, Ca. 94704

HOMEFRONT BOOKSTORE  
6529 Madrid  
Goleta, Ca. 93017

A WOMAN'S PLACE

5251 Broadway  
Oakland, Ca. 94618

THE WOMEN'S STORE  
4157 Adams Ave.  
San Diego, Ca. 92116

MODERN TIMES  
3800 17th St.  
San Francisco, Ca



SACRAMENTO WOMEN'S  
CENTER & BOOKSTORE  
1221 20th St.  
Sacramento, CA 95814

MIDNIGHT SPECIAL  
1335 1/2 W. Washington Blvd.  
Venice, Ca. 90291

SISTERHOOD BOOKSTORE  
1351 Westwood Blvd.  
Los Angeles, Ca. 90024  
THE WOMEN'S VOICE  
673 S. Pearl St.  
Denver, Colorado 80209

COMMUNITY BOOKSHOP  
2028 P St. N.W.  
Washington, D.C. 20036

EARTH WORKS  
1724 20th St. N.W.

Washington, D.C. 20009

CO-OP BOOKS and RECORDS  
652 W. Tennessee St.  
Tallahassee, Florida 32304

OPTIONS  
Bookstore & Women's Center  
1825 Hendricks Ave.  
Jacksonville, Florida 32207

WOMEN'S LITERATURE  
ALLIANCE  
3232 Valley View Dr.  
Bloomington, Indiana 47401

WALDEN BOOKSTORE  
Maine Mall  
S. Portland, Maine 04106

THE RED BOOK  
91 River St.  
Cambridge, Mass. 02139

AMAZON BOOKSTORE  
3240 Cedar Ave. S.  
Minneapolis, Minn. 55407

LEFT BANK BOOKS  
6254 Delmar  
St. Louis, Missouri 63130

LABYRIS BOOKS  
33 Barrow St.  
New York, N.Y. 10014

OSCAR WILDE  
MEMORIAL BOOKSTORE  
291 Mercer St.  
New York, N.Y. 10003

WOMEN'S BOOKSTORE  
706 S.E. Grand Ave.  
Portland, Oregon 97214

DAVID'S BOOKSHELF  
205 S. 38th St.  
Philadelphia, Pa. 19104

PENELOPE AND SISTERS  
603 S. 4th St.  
Philadelphia, Pa. 19147

IT'S ABOUT TIME  
5502 University Way N.E.  
Seattle, Washington 98105

BREAD AND ROSES TOO  
733 Asp St., Suite A  
Norman, Oklahoma 73069

RHUBARB BOOKSTORE  
1618 W. Wells St.  
Milwaukee, Wisconsin 53233

VANCOUVER  
WOMEN'S BOOKSTORE  
804 Richards St.  
Vancouver, B.C.

LETTUCE OUT BOOKSTORE  
31 Dupont St.  
Toronto 5, Ontario

LIBRARIE D' AVANT-GARDE  
226 Est. Rue Ste. Catherine  
Montreal 129, Quebec

Other places to look:  
Many Women's Centers sell literature & many more keep up-to-date libraries.  
Socialist bookstores often carry feminist & lesbian literature. Look in your local phone book under Militant Bookstore, Pioneer Bookstore, or Pathfinder Bookstore.

## WOMEN IN THE ARTS

### VISUAL ARTISTS AND CRAFTSWOMEN

WEB (West East Bag)  
An international network of women artists  
Complete list of WEB contacts available from:  
Feminist Art Journal  
10¢ + stamped self-addressed envelope  
Printed Spring of 1973

Women Artist Slide Registries. Open to all women artists. Slides shown to women's groups, schools, museums, prospective buyers, etc. Write for information on how to join to:  
Los Angeles: Judy Chicago,

14120 Van Nuys Blvd., Pa-coima  
San Francisco: Helene Fried, S.F. Art Institute, 800 Chestnut St.  
Washington D.C.: Rosemary Wright-Jasinowski, 1023 Independence Ave. S.E.  
New York City: Lucy Lippard, 138 Prince St., N.Y. 10012



Seattle: Anne Focke, 922 E. Alder St., Washington, 98122  
Boston: Barbara Morris, City Hall, Mass.  
Cleveland: Karen Eubel, 11420 Fairchild #2, Ohio, 44106

THE FLAMING APRON CO.  
Women's crafts co-op  
5108 Sherbrooke W.  
Montreal, Quebec

CLITARTISTS  
c/o Ann Rizzo or Kaye Beth  
1321A Alcatraz  
Berkeley, Ca. 94702

LOS ANGELES COUNCIL OF  
WOMEN ARTISTS  
c/o Bruria Finkel, 1225 Hall  
Santa Monica, Ca, 90405

WOMANSPACE  
10007 Venice Blvd., Los Angeles, Ca., 90034

WOMEN'S GRAPHICS COLLECTIVE  
c/o Chicago Women's Liberation Union  
852 W. Belmont  
Chicago, Ill. 60657

LESBIAN ARTISTS GROUP  
c/o Gay Advocate  
530 S. State  
Ann Arbor, MI 48104

WHERE WE AT  
(Black Women Artists)  
c/o Kay Brown  
Medger Evers College  
City University of N.Y.  
1127 Carroll St.  
Brooklyn, N.Y. 11225

UPSTATE WOMEN INTERART  
COALITION  
c/o Shelly Farkas  
RD 1 Box 282  
High Falls, N.Y. 12240

AIR (Artists in Residence)  
97 Wooster St.  
New York City, N.Y., 10017

Women's Interart Center  
549 W. 52nd St.  
9th and 10th floors  
New York City, N.Y.  
212-246-6570

WOMEN IN THE ARTS  
c/o Cynthia Navaretta  
Box 4476 Grand Central  
New York City, N.Y. 10017

WOMANCRAFT  
407 W. Franklin  
Chapel Hill, N.C.

PENELOPE AND SISTERS  
Women's craft store  
603 84th St.  
Philadelphia, Pa.

PHILADELPHIA WOMEN'S  
ART CENTER  
c/o Joan Hubbard  
3311 Chestnut St.  
Philadelphia, Pa.

MUSIC:

--EYES (Post Women's Liberation Rock Band)  
Box 11056, Oakland, CA 94611  
415-652-0959

--NEW HAVEN WOMEN'S LIBERATION ROCK BAND  
c/o Jennifer Abod, Genny Blaisdell, 1504 Boulevard, New Haven, CT 06511  
203-389-1971

--FAMILY OF WOMAN (Lesbian Feminist Band)  
919 W. Newport  
Chicago, IL 60657  
312-929-1871

--CHICAGO WOMEN'S LIBERATION ROCK BAND  
c/o Chicago Women's Liberation Union, 852 W. Belmont, Chicago, IL 60657

--THE DEADLY NIGHTSHADE (Rock Band) Apple Valley Rd., Ashfield, MA 01330

--ANN ARBOR LESBIAN BAND  
c/o Susan, 533 N. Main, Ann Arbor, MI 48104

--HEARTS AND STRUGGLES (Women's Music for Women)  
Alix Dobkin, 330 E. 70th St., New York, NY 10021  
212-988-1881

--CHOICE COMPANY (Band)  
c/o The Box Office, 2335 N.W. 12th St., Oklahoma City, OK 73107

--WINE, WOMEN AND SONG  
c/o Box 15833, Philadelphia, PA 19103

--MY SISTER'S SONG (Women compiling an anthology of current women's music)  
Box 90475, Milwaukee, WI 53202 (write to add or receive information)

THEATRE:

--WOMANSONG THEATRE (Feminist theatre troupe which relates to all women and women's issues--including lesbians) Box 15462, Atlanta, GA 30333 (They'll travel anywhere for expenses.)

--LESBIAN FEMINIST THEATRE  
c/o Jody Lynch, 4515  
4515 N. Wolcott,  
Chicago, IL 60640

--EARTH ONION WOMEN'S THEATRE, 1832 Park Rd. NW  
Washington, D.C. 20010

RADIO, VIDEO, FILM:

--Berkeley, CA: Unlearning to Not Speak, Mon. & Fri. 12:45 p.m., Tues. 10 p.m.; Lesbian Air, 2nd Sun. of each month; & Women's News, 7:15 p.m. on alternating Thur. ---all on KPFA fm, 2207 Shattuck Ave., Berkeley, CA 94704  
415-848-6767.

--Los Angeles, CA: Lesbian Sisters, monthly radio show; 90.7 fm, 11 p.m., 1st Tues. of each month.

--Atlanta, GA: Weekly lesbian radio show; WRFG; contact Atlanta Lesbian Feminist Alliance for details.

--Buffalo, NY: Weekly lesbian radio show by Sisters of Sapho Collective; WBFO fm; 3435 Main St., S.U.N.Y.A.M. Buffalo.

--Durham, NC: Duke Women's Radio Collective; WDBS fm, Duke University.

--Philadelphia, PA: Learning to Fly: Radio Free Women; WWHY fm.

--National Directory of Women in Video: in the July-August 1973 issue of Off Our Backs.

--Women's Film Co-op, 200 Main St., Northampton, MA 01060  
413-586-2011.

--The most complete catalog of Women's Films available: Women and Film (La Femme et Le Film): International Festival 1973; write for information to Ann MacKenzie, c/o c/o 9a Charles St. W., Toronto, Ontario M4Y 1R4 Canada.

PRESSES

WOLLSTONECRAFT PRESS  
6399 Wilshire Blvd.  
Los Angeles, CA 90048  
213-653-1745

WOMEN'S PRESS COLLECTIVE  
5251 Broadway  
Oakland, CA 94618  
Eating Artichokes by Willyce Kim, \$1.  
Edward the Dyke, by Judy Grahn, \$1.25  
Child of Myself, by Pat Parker, \$1.  
Poster: Child of Myself, by Wendy Cadden, \$1.  
The Common Woman, by Judy Grahn, 25¢  
The Elephant Poem Coloring Book, 85¢  
Woman to Woman, Poetry Anthology, \$1.50

BLACK WIDOW PUBLICATIONS  
Box 3062, Berkeley, CA 94703

MAMA'S PRESS  
2500 Market St., Oakland, CA

MAUD GONNE PRESS  
306 12th St., Oakland, CA 94612 415-444-4183

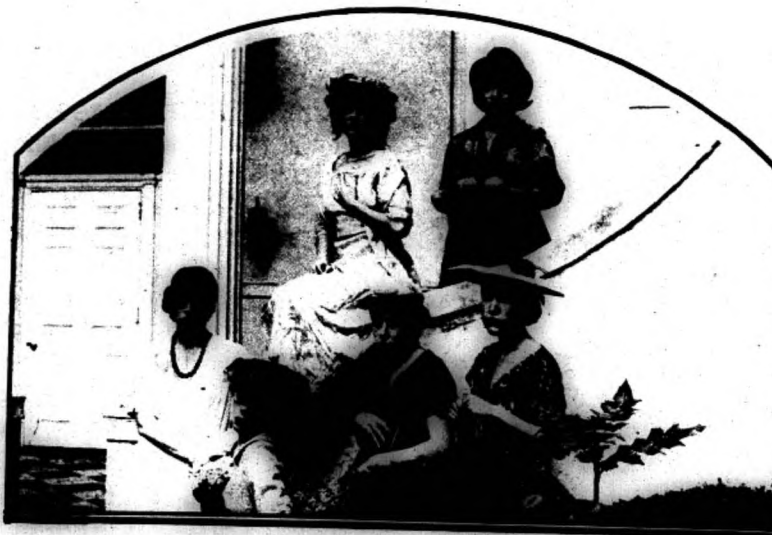
SHAMELESS HUSSY PRESS  
Box 424, San Lorenzo, CA 94580

DIANA PRESS, INC.  
12 W. 25th St.  
Baltimore, MD 21218  
301-366-9262  
These Days, by Lee Lally, \$1.

MOTHER JONES PRESS  
19 Hawley St.  
Northampton, MA 01060  
413-584-0314

RAGNAROK PRESS  
311 Memphis St.  
Holly Springs, MS 38635  
A Ballet of Oscillations, by Rochelle Holt, \$2.50  
Children of the Moon, Poetry Anthology, \$3.

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Stones, by Daisy Aldan, \$3.  
A Peaceful Intent,  
by Rochelle Holt, \$2.50

VIOLET PRESS  
Box 398, New York, NY 10009  
Looking at Women,  
by Fran Winant, \$1.  
We Are All Lesbians,  
Poetry Anthology, \$2.

THE FEMINIST PRESS  
Editorial office: Box 334,  
Old Westbury, NY 11568  
Distribution office:  
10920 Battersea Ln.,  
Columbia, MD 21044  
Catalog Available

LOLLIPOP POWER  
Box 1171, Chapel Hill, NC  
919-929-5057  
Publishers of non-sexist  
children's books

DAUGHTERS, INC.  
Plainfield, VT 05667  
Ruby Fruit Jungle,  
by Rita Mae Brown

IMPORTANT RESOURCES

--Gay Liberation Book Service  
Box 40397, San Francisco,  
CA 94140. Free Catalog.

--Women's Yellow Pages,  
Boston Women's Collective,  
651 Concord Ave.,  
Cambridge, MA 02138

--Times Change Press,  
Penwell Rd., Washington, NJ

07882; feminist and lesbian  
material (as well as other sub-  
jects)--write for catalog.

--HELP: A Resource Booklet  
for Women, 2nd edition Sep.  
1973; \$1. from Women's Cen-  
ter, Barnard College, New  
York, NY 10027--info. on con-  
tinuing education & vocational  
guidance, family planning,  
daycare, women's groups, le-  
gal services, feminist reading  
guide.

--Feminist Book Mart,  
162-11 9th Ave., Whitestone,  
NY 11357 Free Catalog.

--National Directory of Pub-  
lishers, from National Asso-  
ciation of College Stores,  
Oberlin, OH 44074, 25¢

--Women's Survival Manual  
A feminist handbook on separ-  
ation and divorce from Women  
in Transition, 4634 Chester  
Ave., Philadelphia, PA 19143

--Know, Inc., Box 86031,  
Pittsburgh, PA 15221; They pub-  
lish yearly directories of wo-  
men's centers, feminist studies  
programs, etc.--write for com-  
plete information.

--First Things First,  
(fe-mail order house)  
c/o Sue Sojourner,  
237 7th St. SE, Washington,  
D.C. 20003 202-546-4951  
Books by, for and about women  
-Any titles, authors you want,  
they order.

LESBIAN BARS

These are lesbian bars re-  
commended by women we met.  
Please check with women's  
centers in your area to find  
out about alternatives to the  
bars (dances, open houses,  
etc.).

--Maud's, 937 Cole St.,  
San Francisco, CA  
--Scott's Pit, 10 Sanchez,  
San Francisco, CA  
--Kelly's Saloon, 3489 20th,  
San Francisco, CA

--The Cafe Lib, 132 New  
Park Ave., Hartford, CT  
--The Villa Capri, at Main  
& Allen St., Buffalo, NY  
(Mostly lesbians, but men  
wander in--small & crowded)

--The Porthole, 75 Rte. 9W,  
Congers, NY 212-268-7441  
--Bonnie & Clyde, 82 W.  
3rd St., New York, NY  
212-473-9304

--Tash's Cabaret, 316 W.  
Burnside, Portland, OR  
503-227-4854  
--Sophie's Parlor, (at the  
Washington Area Women's  
Center), 1736 R St. NW,  
Washington, D.C. (call cen-  
ter for days and times)

--Phase One, 525 8th St. SE,  
Washington, D.C.  
--The Beer Garden, 3743 W.  
Ullet, Milwaukee, WI

AMAZON QUARTERLY RECOMMENDS:

JOURNALS

APHRA--One of the oldest and best of the arts journals. My opinion dropped last issue, however, after they printed a chapter from Marge Piercy's new bunky book, Small Changes. Quite often prints plays which I find erudite and boring.

COUNTRY WOMEN--Often has excellent practical advice for women living independently in the country as well as art and poetry.

FEMINIST ARTS JOURNAL--Chock-full of women's art work and articles on women's art history. Often, though, it has featured only the slick NY art scene.

NOTES--These once-a-year collections are always inspiring and make good texts for women's studies, CR groups, etc.

THE SECOND WAVE--The best general women's journal. Some major women's movement articles have appeared here first.

WOMEN AND FILM--Impressive, huge issues devoted to women's films and women in film history.

WOMEN'S STUDIES ABSTRACTS--A way to find out the kinds of articles being written about and by women (books and theses too). Indexed by subject. Too few small women's magazines are indexed--but let's try to get them to change this.

NEWSPAPERS

MAJORITY REPORT--Focus on NYC, but a good source of national news too.

OFF OUR BACKS--The best national newspaper in that it carries a good balance of newsy news, reflection, and women's culture.

WICCE--A new lesbian-feminist newspaper coming out of Philadelphia. We can recommend this strongly on the basis of the fine women who are putting it together. Several good interviews in the October issue--one with AQ's editors.

(We can not at this time recommend that you spend your money on any of the other lesbian magazines or newspapers.)

WOMEN'S PRESS--My vote for the best West Coast paper. It focuses on Oregon, but has some other news. Little on lesbians though.



Please send us your writing and art work. We are especially in need of good fiction and visual art. Photographs are acceptable as well as photographs of larger works. We guarantee return only when your work is accompanied by self-addressed, stamped envelope. Please allow three months for return as we are a quarterly. Also we're planning a large section for letters in our next issue. Let us know what you think about this special issue...future ones, etc.



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