

# TRIBAD

*a lesbian separatist newsjournal*

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BIMONTHLY

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# FORT DYKE STATEMENT

We are a lesbian separatist  
 collective that rents a storefront  
 called Fort Dyke, the first lesbian  
 separatist space in New York City.  
 At Fort Dyke, we meet to develop  
 separatist theory and strategy, ex-  
 change political information, hold  
 open workshops on lesbian separa-  
 tism for the lesbian community, and  
 to publish TRIBAD.

TRIBAD: A Lesbian Separatist  
 Newsjournal is a forum for the dis-  
 cussion of separatist theory,  
 strategy, and visions. The arti-  
 cles will focus on lesbian issues  
 exclusively: locally, nationally,  
 and internationally. We do not  
 accept articles or letters from  
 men or straight women. TRIBAD is  
 by and for lesbians only.

TRIBAD invites all lesbian  
 separatists to submit news and  
 writings for possible publication.

ANSWERS TO CROSSWORD PUZZLE  
 (VOL. I, NO. 1)

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Only Dyke Separatist publications  
 are free to reprint Tribad materi-  
 al, if they will send us a copy.



# DYKE SEPARATISM: A PERSONAL STATEMENT

by MARICLA MOYANO

Lesbian Separatism did not come easily to me. Though I was fascinated when I read *The Furies* in early 1971, I had no intention of applying their precepts to myself. The following year a bunch of Lesbian Separatists sprung up in New York. I was attracted to them, they seemed to me the most alive women I knew. But I thought their ideas fanatic and wild. Then, in 1973, I fell passionately in love with a woman who, as I got to know her, turned out to be a Lesbian Separatist. I learned Lesbian Separatism from her. Learning it was a painful struggle for me, and teaching it to me was a painful struggle for her.

My humanism was like a rotten tooth hard to pull out.

As a Lesbian Feminist, I had avoided man-hating, just as I avoided looking at men in the street. Like an ostrich with its head in the sand, I thought that if I didn't see them, they wouldn't see me. But they did see me. I was raped by one man, I was beaten by another. And I began not only to see men in the street, but to see them for what they are: predatory monsters.

As Separatism began to make more and more sense to me, it was like

scales dropping from my eyes. And I saw not only men for what they were, but the culture, the civilization they had spawned for what it is. I had been steeped in "culture" from childhood, taught to venerate men's artistic creations, men's philosophies, religions, mankind's progress. It was like being hooked on despair, because that is where Male Civilization has progressed to in the Twentieth Century: Nausea and Despair. The earth and all living creatures are drowning in men's poisons. Man himself is poisoned, full of the male hormone testosterone which makes him aggressive and territorial. And men's poisons are not only in the air, the water, the food we eat, but in their very ideas, their death religions and death cultures, their terror politics.

So I no longer wanted equal rights to a poisoned life, but instead I wanted to assert my right, and all women's right to save life itself, to get free of men, the murderers of life.

This is an enormous challenge. For me, it was a clearing of the decks. Everything had to be re-



thought, questioned from a new premise. For we want to create a new culture, a new science, a new approach to revolution, a new world. The overthrow of the patriarchy is our goal, but we must achieve it using Lesbian Separatist tactics, not male tactics.

There are many branches of Lesbian Separatism. Some Lesbian Separatists want merely to withdraw, build their own culture, and live happily ever after. Some purists, whom I deeply respect, won't even talk to straight women. But we at Fort Dyke are Separatists who have evolved an activist, militant Lesbian Separatist politic. We want to reach as many women as

we can, through our newspaper, Tribad, through workshops at Fort Dyke. We want all women to be free and Lesbian Separatism will free them. We're involved in working for women prisoners and women who are freaked out. Some of us work for prisoners at Bedford, others for the defense of Assata Shakur. Some of us are trying to get together the Virginia Woolf House for Women in Crisis or Conflict. Although we now have our own Lesbian Separatist space, Fort Dyke, we remain actively involved in the Women's Liberation Movement and in the Lesbian Feminist Community. Fort Dyke is the opposite of a retreat, it instead should serve as a magnet to draw women to Lesbian Separatism.

---

## LILITH

Lilith was the first I say  
She told me so just yesterday  
She spoke of times when women did ride through Amazon jungles  
no men in sight

She said we would have continued that way  
But Eve wouldn't kill Adam so he made us all his slaves  
Made us leave our peaceful way of life  
Turned into hunters adept with the knife

The wisdom was in the apple Eve but you rejected your duty  
now we all have to leave  
The garden of peace with maidens so fair  
Just because you had your damn cross to bear

GET em OUT move out those men  
Get em out of our lives just as fast as you can  
Gentle boy says call me your brother he may be kind to you

but he'll shit on another  
They don't need our sympathies their stuffed egos ain't  
my responsibility  
Let em go give space for women to be free



# A COMPARATIVE STUDY OF THE WOMEN'S MOVEMENT PART 2

by EILEEN KANE

Tribad Vol.I, No. I contained the first part of the Comparative Study: I put forth the model of the process of political development, which includes the necessary elements of a political consciousness. This model can be used to evaluate any set of political beliefs. The elements are: Identity (Awakening), Anger, Commonality, Analysis, Goals, Strategy, and Sense of Power/Hope. A political ideology must relate to each of these aspects. In the first issue, I analyzed lesbian separatism according to this model.

I believe that every woman should submit her political beliefs to the questions posed by these elements. The rigidity of the model allows for the discovery of flaws in political arguments, and it also ensures the viability of an examined politic. It offers us a method for the comparison of political directions.

In this article, I am going to examine each element of the political consciousness and discuss the different interpretations of it within the women's movement. It has become clear to me that my political differences with other women stem from our different perspectives on one or more of these elements. This holds true for overtly political or distinctly apolitical women. For example, the absence of many women from direct participation in the women's movement can be due to: the repression of Anger; the belief that the movement does not address her needs (Commonality); the privileged removal from the harsher forms of women's oppression (Identity, Commonality); a lack of hope for the success of the movement (Sense of Hope). When I am engaged in political dialogue with other women, I explain the politics of lesbian separatism in these terms - this gives us a basis for a productive discussion of our differences. In this article, I will refer to the principles of lesbian separatism in order to explain its divergence from other political ideologies. Essentially, I will be contrasting it with the politics of three other groups: the reformist women's movement, the left, and the gay movement.

I write this article out of a belief that we as women need to confront the differences among us, in order that we can collectively move on to united resistance of the patriarchy.



The first stage in the evolution of a political consciousness is Identity: a recognition that one is a member of a political class, and that one's life is acted upon by political forces. (By "class", I mean a group that shares a common experience and reality; in this case, women. I will distinguish when I refer to an economic class within this larger group. There are differences of identification within the class of women, such as: Third World/ethnic/white; working class/middle class/upper class; lesbian/straight; older/younger). The recognition of a political identity as a woman determines for whom and with whom one is working politically. One works to liberate the political group that she identifies with. Since the liberation of women depends upon the freedom of all women, the failure to identify with every woman, whatever her needs, is limiting and will be unsuccessful. Our identities as women form the basis of our political reality, and thus we must embrace this class identification.

Serious divisions within the movement often prevent the recognition of a Commonality among all women. It is imperative that we not fall under this "divide and conquer" tactic of patriarchy. There are walls between the sufferings of women, and we cannot let certain individual privileges blind us to the general misery of women's lives. Lesbian separatism recognizes that women form a "peer class" within a patriarchy. It also addresses the background differences among us that can be painful and hard to see beyond, but so necessary to confront. As women, we must be affected by the needs of all women, and exist in alliance with each other for our common liberation.

The ingredient that fuels our political work is Anger, a sense of rage at the injustices that women suffer. In a patriarchy, no woman can escape anger, but the differences arise from the expression of that emotion: whether outwardly directed or inwardly repressed. Anger directed out at the patriarchy causes a woman to act politically; anger that turns inward causes a woman to hate herself for circumstances that are beyond her control. Lesbian separatist theory encourages a woman to seize her anger and channel it into an energy that will work against the patriarchy, and to remain angry until every woman is truly free. But anger must be focused at that which is responsible for our situation - this leads to the next element, Analysis: an understanding of the mechanics of oppression, and its underlying causes. There are marked differences over the reasons for women's/lesbian's oppression: the society is sexist due to a mistake in social conditioning over the years; private property is the root of all oppressions; heterosexual society naturally opp-



resses all homosexuals. These analyses ignore the polarized roles of women and men throughout history: sexism has meant the rule of women by men; women have always been the private property of men; obligatory heterosexuality has forced women to service men. Lesbian separatism sees a common dynamic to all these institutions: male domination. Thus we believe that men, hiding behind the many cloaks of institutions, are responsible for the oppression of women. Our anger goes beyond the methods of oppression to those creating these methods: men. Lesbian separatism also believes that women and men are very different and incompatible species.

The Goals of a political woman reflect her analysis. The analyses that do not center on the dichotomy between women and men look toward an eventual integration of women into patriarchal institutions. An analysis that sees sex differences as reversible looks toward an androgynous society with a blurring of the sexes. An analysis that focuses on economic causes of oppression works toward a revision of the economic system. Lesbian separatism believes that the dichotomy between women and men is fundamental, and thus it envisions an all-female world from the conviction that women must live by themselves autonomously in order to create a sane and healthy existence. We also believe that women are possessed of natural life-sustaining abilities, and should not condescend to lower ourselves into the depths of the male death culture.

The Strategy chosen will serve to implement one's goals. The goal of integration dictates the need to infiltrate all structures of the patriarchal society (female bomb-makers, female Captain Kangaroo); it also means "asking" the male power structure to make some room for women. The goal of androgyny will require women to tone down their natural nourishing qualities, in order to be possessed of male abrasiveness. The goal of economic change requires women to submit themselves to male-run left organizations in the hope that, "when the revolution comes", women will get a piece of the freedom. All these goals do not guarantee women complete independence from men. Lesbian separatism is working to separate (free) all women from men in order that we can construct our lives without male interference. Our strategy is addressed to the need of all women to be freed from the prison of patriarchy.

A political ideology should generate a Sense of Power/Hope. But since women are divided over analyses and goals, their senses of possibility will differ. This is because certain approaches offer a greater chance of eradicating women's oppression. The focus on institutional reform does not guarantee that men will not oppress



women in even newer ways (new laws; the retraction of abortion rights for all women); the focus on economic change does not account for other methods of oppressing women; the focus on homosexual oppression does not free lesbians from oppression by gay men. But lesbian separatism, ensuring us an autonomous world of our own, offers us a lasting solution to patriarchal domination. Lesbian separatism believes in the innate ability of women to seize control of their own destinies without putting our cause secondary to that of male "revolutionaries" who try to guilt-trip women out of acting against their own oppression. It is a profound sexism to believe that women are not capable of making their own revolution.

I have cited the main themes of political dispute in order to clarify them against the ideology of lesbian separatism. These do not reflect the only forms of political work; there are many lesbians who are building autonomous structures that will decrease our reliance on the male system. It is necessary to evaluate these projects in terms of the variables stated here, and to determine how they benefit all women. Many lesbians are engaged in a lesbian culture and lesbian spirituality, and this work must be judged for its political impact in terms of striking against the patriarchy. Our ideas, our culture, our institutions, must be accessible to all women: it is our common situation that gives rise to them.

The lesbian separatists at Fort Dyke understand that political dialogue with other women is a vital part of political work. I believe that a clear understanding of Lesbian Separatism leads to a realization that it is the only ideology that will free all women from patriarchy, through our united efforts. It is important that all women act upon the desire for change in their lives and study Lesbian Separatism as the means of attaining ultimate freedom for all of us.



JUNE 26, 1977: FORT DYKE BANNER  
(DYKE SEPARATISM LOVES WOMEN)  
MARCHES PAST (AND LEAVES BEHIND)  
PATRIARCHY'S OWN "BLAND COMPANY"



# ON THE STRAIGHT WOMEN AND STRAIGHT LESBIANS DILEMMA IN RELATION TO DYKE SEPARATISM

by NIKE

One dyke separatist principle is that no woman is the enemy. One institutional fact is that heterosexuality promotes and perpetuates male supremacy/prick power. One herstorically proven fact is that when the push comes down to shove, straight women will side with the man. The question becomes how do we as dyke separatists deal with straight women.

Lesbians, who are working for the man in a pro or anti-establishment route (i.e. capitalist, socialist, marxist, anarchist e.t.c.) are straight lesbians.

Straight lesbians directly conflict with two dyke separatist principles: a) we are man-haters and understand that the man is the enemy b) we don't give strategical information to the man. The question becomes how do we as dyke separatists deal with straight lesbians.

The concept of "straight lesbianism" is new, and easily confusing. The two categorical examples below will help explain.

Some dykes, now permitted in the nouveau chic strata of the new left, are actively working for the man's revolution. The new left's recruit of lesbians is a co-opt problem area. Some other dykes, who are enjoying lesbian activity without a strong lesbian identity (closeted), are exercising their

race and class privileges and concentrating on getting in a position to buy a piece of the capitalist pie. These lesbians who do not understand: males as an alien species hell bent on colonizing and mostly killing women, who are not man-haters, who at best hate only a few men, who believe men can be reformed so they work with them, these lesbians are "straight lesbians".

Dialogue is necessary to raise consciousness. One of the foundations of dyke separatism is that we do not tolerate a laissez-faire attitude. Confrontation is necessary to wake up women so that they are forced to become aware of their political errors, and be reminded that they are accountable for them. But, when we confront straight women and straight lesbians we should listen to them for a moment and decide if we can reach them, before mechanically rejecting them for their counter-revolutionary ideas/behavior. Ask ourselves if they are receptive; are they potential dyke separatists (many of us thought we were straight once, we went through a process). If they are receptive we need them. If not, they must be verbally confronted. The point of confrontation is to reach political clarity. I'm saying that we should be thinking about when to use what approach



to prove dyke separatism as the logical extension of feminism.

A problem that we can recognize within the dyke separatist community is political purism. By political purity, I mean carrying the general concept of "politically correct" to an extreme, leading to self-restricted isolation. The idea that, when measured by lesbian separatist principles, there aren't any women in a given community worth dealing with. A pure dyke separatist living style is ideally desirable, and I respect the decision of lesbians to do so. But, Fort Dyke is committed to outreach and we will not abdicate responsibility to women as a class.

In my mind, politically correct means more than a political commitment to take every aspect of our lives seriously; it also means helping other women develop a decision-making head that will be politically effective, i.e. dyke separatist. And this takes communication = talking with women and throwing ideas around increases our numbers and builds community. Certainly, there are some women whose consciousness is so undeveloped that they show little potential, and others who are into deliberately co-opting and or destroying dyke separatism. They do not deserve the respect of consideration by us. It is exhausting and chips away our energy to fight the enemy-- we just need to know who they are, and never give them dyke separatist strategy.

Within the separatist community, there are those of us who are more willing to deal with some straight women and/or straight lesbians. They should take that on, we all know what our individual boundaries are.

There is no across the board formula for dealing with straight women and straight lesbians. Except that straight lesbians have priority over straight women in getting our time. We can, occasionally, reach out to straight lesbians. When, occasionally, straight women come to us, we can talk to them, if we see potential and choose to do so. Neither one of these actions is in contradiction with dyke separatism. What I'm saying in this paper is that we can't universally chalk straight lesbians and straight women off into the man's territory. They are women, women have the intelligence to change, access to ideas promotes process. But, we can not devote most of our energy to them. We can devote our energy to developing a militant lesbian separatist community, fighting the enemy and increasing our numbers.



JUNE 26, 1977: DYKES MARCH  
TOWARD LESBIAN NATION  
(LESBIAN PRIDE RALLY)

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# INTERNATIONAL LESBIAN SEPARATISTS VS. MALE MACHINE GUN GOVERNMENTS AKA NATION- ALIST MILITARY DIVISIONS OF WORLD PATRIARCHY

by SUSAN CAVIN

The immediate goal of lesbian separatism is to overthrow world patriarchy, to create an international revolution made by women and for women only, to bring an end to the historic worldwide male oppression of lesbians and women. The lesbian separatist strategy to defeat world patriarchy is based on female separation from men: cultural, sexual, spiritual, material, body and soul separation; on the withdrawal of female energy, labor and service (wage and wageless) from patriarchal economies, thereby taking female productivity (which is the base of all patriarchal wealth, life technology, and power, but female productivity is turned against ourselves by men in patriarchy) out of male control and return the destiny and direction of female productivity to the female where it belongs; and on the political secession of females from all nationalist patriarchal states or male allegiances to join the international collectivity of women organized by women, of women, and for women only to liberate women.

COME INSIDE THE FEMALE WORLD: The female world has always existed. It has even endured 30-50 centuries of patriarchy, i.e., torture of women. But patriarchy has taken its toll on the female world by strategically keeping the female world disorganized for women and highly organized for men. In patriarchy the female world has been divided and conquered, then organized by men for men to consume. Patriarchy has mapped out very carefully the sexist, racist and classist military divisions that patrol and control the female world. The heterosexist, racist, classist military lines of male supremacy cut through women like clitoridectomies. These military and ideological lines are wrapped around women's necks and the female world like electric barb wires that surround prisons. Women learn by material and ideological electric shock (punishment from males) to fear crossing over the lesbian line to the autonomous female world. It is the built-in-tragedy of oppression: that the oppressed learns (from punishment by the oppressor) to fear, sometimes even hate, the things, thoughts, activities, and women of rebellion who would free her...are Lesbian.

The secret to overthrowing patriarchy, as well as, the secret to women's revolution is: females must organize themselves, the female world to benefit all females, and leave man to his own feral kind. (The question is: will men leave women alone to live in peace? The answer comes later.) The secret lies in suction. The female womb world must sometimes contract inward for safety, and expand outward, at other times, to bring more and more women into the womb. This contraction and expansion of the female world makes a sucking sound. The lesbians are coming! The secret lies in the mixture of female fluids, female concoctions, the combination of women unlocks patriarchy's lock on women. There are so many secrets to learn.

The first step is to organize, hook up, connect the already existent female world, and turn female productivity inward to work for women instead of against us. This alone will cause revolutionary female earth quakes and convulsions strong enough to start to shake the male world off women's backs, off the map, outside of the female circle, out of the female egg. See how long the sperm can swim on its own without woman life savers. Women must reverse the ideological pull of patriarchy which teaches women that opposites (meaning the sexes) attract. Women must move from attract positions to attack their opposites. Hit, run and suck inward reversing the pull of the south and north phallic poles to north and south sucking holes (which is a more accurate description of the ends of the world, anyway) drawing daughters of the earth out of the male military zones where integration with men kills women, back to the softer, safer separation of the sexes. A world network of Amazon villages is beginning. Lesbian separatists want to give women the choice to be free of men, free from the boorish world of men, free to be with women and build a global female collectivity. We begin the female catacomb network.

HERSTORY HELPS US HOME: The revolutionary point of lesbian separatism is to suck-cessfully overthrow world patriarchy before 2000 A.D. A suck-cess-full women's revolution is a les-



bian revolution. Lesbian separatists know that future strategy must be based on a deep appreciation of the past female liberation strategies that failed; otherwise, we will only reinvent the same old cages of ignorance that trapped women running for their lives, for freedom, fifty years before us. We don't intend to lose another war with men. Women have lost too much already in patriarchy's horror-scope. So we study the unsuccessful WLM and GLM liberation strategies of the past and present which teaches that: THE STRUGGLE FOR LEGALITY IS A STRUGGLE FOR ACCEPTANCE FROM STRAIGHT MEN(SERVICED BY WHAT THEY REGARD AS SPARE RIB ROBOTS)WHO WOULD RATHER SEE YOU LESBIANS REBEL WOMEN DEAD THAN ACCEPTED. THE LEGISLATIVE REFORM FOCUS OF BOTH THE WLM AND GLM LEADS LESBIANS AND WOMEN TO THE GRAVEYARD WHERE DEAD MOVEMENTS LIE. (This paragraph and others require a book, but due to lack of space is a paragraph.) Not only is a study of HERSTORY necessary for revolutionary strategy, but:

DYKES NEED TO READ THE PRESENT REVOLUTIONARY CONDITIONS RIGHT FOR FUTURE FLIGHTS OUT OF PATRIARCHY: There are several ways to bungle a revolution. You can misread the times or conditions by overestimating the revolutionary conditions from dumb-enthusiasm and thus underestimate the reactionary conditions that can backlash you to death. However, there are few among the oppressed mass of lesbians and women who suffer from too much hope! On the contrary, I think women and lesbians tend toward underestimating the revolutionary conditions, as well as, themselves; from lack of hope women overestimate men and daddy-patriarchy's artificial omnipotence vis-a-vis total male control of technology and the environment, the material world. Where is the Wizard of Oz without his technology?

Next to men, hopelessness is the number one killer of women. This is no accidental relationship. The male conditions(are the dead weight of male culture we've inherited after generations of female captivity in patriarchy)beat women down to hopelessness as men beat women up. Men and patriarchy work together like the clap and the cock work like clockwork. Hopelessness is like a drug that dims awareness as to what is really going on; hopelessness keeps us oppressed fifty steps behind the oppressor's mindfuck number racket. The irony is: we would not be fifty steps behind the oppressor game if we weren't so hopelessly convinced we don't have a chance to beat the clock-game.

When you're buried alive in patriarchy, you ought to be digging your way out of the grave instead of worrying about equal pay for grave diggers, dig? And the last one you can depend on for accurate information about female escape routes out of the patriarchal grave is the man who dug your grave. On the contrary, when women come closest to finding revolutionary routes out of patriarchy (through self discovery or female group discovery)---men shake their heads and say "no, no, you're heading in the wrong direction." When women act intelligently, men mindfuck women and tell them they're acting stupid. Never mistake the male's words for truth; it can kill you later.

Lesbians must follow their own instincts out of patriarchy and know from jumpstreet that men will do everything within their individual and patriarchal power to stop the great exodus of women from patriarchy. The most stupid thing a woman can do is listen to men tell women what's best for us. Think female. Women must read the female conditions (revolutionary) right or be wiped out by the male conditions read wrong or ingored. It is not enough to read the conditions however right; we must act to end the domination of female life by the male conditions. History rolls right over the actionless as they are acted upon. If we don't think female intelligently, we won't have an intelligent female revolution. But if we don't move intelligently, we might not move (movement) at all.

The rest of this article is given to: first, a bald analysis of the present male conditions, female reconnaissance of U.S. patriarchy's own projected exploitation plans for women up to the year 2000 (which will give women a good idea of what to expect if women don't try to overthrow patriarchy and just passively sit back and let men rule another 20 years), lesbian separatist analysis of male superpowers' military contingency plans for future use of females both on earth and in outer space colonies; and second, after having analyzed doomsday (i.e., the logical endpoint of patriarchal rule if it remains unchallenged by a woman's revolution), a presentation of lesbian separatist solutions to the problem of patriarchy. (Due to length, this article will be serialized into three parts.) I begin Part I. with a simple report of the ecological damage the New York Times published in the 5 - 6 week period from 11/26/76 to 1/7/77. Keep in mind that the NY Times only prints what it considers to be "fit" propoganda; so, of course, the following is not all the ecological damage U.S. patriarchy caused Mother Nature during this time period. Still it is staggering; and there is no reason to believe that December 1976 is an exceptional month for reporting damage.



A. ECOLOGICAL DAMAGE BY MEN TO "MOTHER NATURE IS A LESBIAN"

1. 11/26/76, NY Times, "Hill of Acid Mine Refuse Is Being Leveled to End the Pollution of Creek" (Argonne, Ill.) "For the last three months earth-moving machines have been slicing away at an ugly hill of coal-mine refuse that has dominated the southwest Illinois village of Staunton for the last 50 years....this winter, the hill will be gone and with it will go the source of sulfuric acid that has been running all these years into nearby Cohokia Creek, killing most of the life in it and endangering the ground water supplies of a score of tiny villages in the vicinity...Since the passage of Illinois' mining control act in 1962, the refuse from all active coal mines must be disposed of by the coal companies. But when this law was passed there were already more than 10,000 acres of Illinois land covered with gob piles from abandoned mines. Nothing will grow on these huge, eroded mounds...and rain, running over the pyrites in the coal particles, oxidizes them creating lethal sulfuric acid."
2. 11/26/76, NY Times, "Birds Fall Dead in Coast Town" (San Luis Obispo, Cal.) "Scores of blackbirds and pigeons fell from their roosts and died today for the second consecutive day...the city public service director...denied reports that city crews had been spraying insecticides in trees where birds roost...A State Dept. of Fish and Game spokesman...said that scientists...had not determined the cause of the deaths...pigeons and blackbirds tend to roost in flocks instead of scattering, as many species do. If they had been scattered, he said, perhaps no one would have noticed the deaths."
3. 11/29/76, Newsweek, "A New PCB Peril" "A new alarm is about to be raised over PCB's (polychlorinated biphenyls), an especially long-lasting and perilous class of chemicals. General Electric has paid New York state \$3 million to help clean up PCB's two of its plants discharged into the Hudson River. Now even greater concentrations have been found in Waukegan Harbor, an arm of Lake Michigan, where an Outboard Marine die-casting plant had been dumping PCB's...Outboard Marine says it ceased buying PCB's in 1971 and ended the dumping this year. The problem is the tons of residual chemicals in the harbor, where tests found PCB concentrations as high as 5-10%."
4. 12/11/76, NY Times, "Thousands Flee Gas in Louisiana" "A cloud of poisonous chlorine gas, leaking from an Allied Chemical Corp. plant, drifted westward across the Mississippi River today. Government officials ordered about 10,000 people to flee the area and called out the National Guard...An Allied spokesman said that 100 tons of gas might be involved... 'we have not been able to get in and shut it off, and for that matter may not be able to get in and shut it off,' said an employee relations officer of the company. 'The gas, you can see, is green, and if you can see it you can get away from it.'"
5. 12/11/76, NY Times, "2 Shipments of Poison Gas Will Be Moved by Army" "The Army said today that it was planning to move two shipments, including phosgene, nerve gas and mustard gas chemical warfare agents and munitions totaling 290 tons, to new storage sites in Utah by rail and road... The Army said it had filed draft impact statements on the plans with the Council on Environmental Quality and other agencies."
6. 12.12.76, NY Times, "Millions of Dead Squid on Cape Cod Beaches A Puzzle to Biologists": "Various theories have emerged to explain the apparent mass suicide. One is that it has been caused by decimation of schools of fish, squid's natural enemies, by foreign fishing fleets..."
7. 12/17/76, NY Times, "Red Dye 40 Called A Hazard To Health: Consumer Group Urges Federal Scientists to Seek Ban of Color Agent--Cites Cancer Studies": "A panel of Government scientists was told today that Red Dye 40, the last general-purpose red dye used in American foods, drugs and cosmetics, is a public health hazard...studies, both involving mice, strongly suggested that Red No. 40 caused a form of cancer called malignant lymphomas in the animals...The FDA said that nearly two million pounds of Red No. 40 were certified by the agency for use during the last 12 months, making it the second most widely used artificial dye in this country. Use of Red No. 40 has been expanding rapidly following Federal bans earlier this year of Red No. 2, once the most widely used dye, and Red No. 4, which was used to color maraschino cherries...The FDA said it had no idea how long it would take for the group to report its findings, but...it might take one to two years."

8. 12/22/76, NY Times, "Spilled Oil Threatens Catch in Waters Rich in Food Fish": "The Arge Merchant oil spill would rank about 10th in total oil volume spilled from broken tankers...but its potential for ecological and economic damage is far greater than its size might indicate. The spill occurred almost directly over Georges Bank, one of the world's most productive commercial fishing areas, where bottom fish such as flounder, cod, haddock and whiting are harvested by the millions...The bank is fished extensively by fleets of many nations and the total output of fish and shellfish amounts to a multi-million dollar international industry. Marine scientists point out that because the heavy No. 6 industrial heating oil has a tendency to sink to the bottom where its toxic hydrocarbons intermix with the sand and silt, it may have impact on bottom fishing for many years...The largest and most spectacular oil spill in recent history...was the breakup of the tanker Torrey Canyon off the coast of British coast and killed untold amounts of plant and animal life. In 1969, the blowout of a well being drilled in the Santa Barbara Channel off the Cal. coast released 5,000,000 gallons of oil. And a dozen other tanker spills in various parts of the world in the last decade alone have ranged from 5 to 13 million gallons. In 1969, a relatively small tanker spill of 220,000 gallons of light heating oil near Falmouth, Mass., caused some shellfish beds to be closed to harvesting, and they have not been reopened."

9. 12/23/76, NY Times, "Feigned Germ War Admitted by Army: It Says It Used 'Nondisease Causing' Agents in 'Attacks' in 8 Areas of Nation From 1950 to 1966" by John W. Finney "The Army acknowledged today that from 1950 to 1966 it used what it described as 'nondisease causing biological substances' to conduct simulated germ warfare attacks in eight areas of the nation...As was disclosed in the Senate Intelligence Committee hearings last year, one of the tests was conducted in Manhattan in 1966 to test the vulnerability of the New York subway system to a biological warfare attack. The Army said today that it conducted another test in San Francisco in 1950. The six other tests were conducted at military installations at Panama City, Fla., in 1953; Point Mugu and adjoining Fort Hueneme, Cal., in 1954; Fort McClellan, Ala., in 1952; Key West, Fla., in 1952; Mechanicsburg, Pa., in 1951, and in the Pentagon in 1950.. The Army identified the locations where the tests were conducted after the newspaper Newsday reported yesterday that a hospitalized patient died in San Francisco after the 1950 test with the biological substance in his bloodstream, and that after the 1952 tests at Fort McClellan the number of pneumonia cases more than doubled in the surrounding county. An Army spokesman said, 'There is nothing we have that shows any linkage between these tests and any outbreaks of infection or any deaths.' At all 8 sites the Army used a biological substance known as *Serratia marcescens*, which an Army statement said 'is present throughout the environment and is considered not to cause disease.' The statement said, however, that 'for some individuals who lack a capability to develop immunity to most diseases, *Serratia marcescens* could conceivably act as an opportunist and produce an infection.' 'The number of incidents of *Serratia marcescens* infection cannot be determined because it is not a reportable disease, it occurs in isolated circumstances or is invariably associated with some other disease or injury which lowers the resistance of an individual,' the statement said. In the tests at Panama City, Point Mugu, San Francisco, Fort McClellan, and Mechanicsburg, the Army also used another substance known as *Bacillus globigii*...In one test in a warehouse at Mechanicsburg, the Army used a fungal substance that it acknowledges could cause disease. The substance was *Aspergillus fumigatus*, which is commonly found in compost piles and damp hay and can cause aspergillosis, an uncommon sporadic disease that can take the form of asthmatic attacks or infection in the external ear." (On 3/8/77 an AP bulletin reported: "The Army reported today that it conducted 239 open air tests in its germ warfare research program in the United States between 1949 and 1969. In 79 of the tests, disease-causing agents were used. The other 160 tests involved stimulants such as sulfur dioxide, fluorescent particles and soap bubbles. At the same time today, the Army said its records show that three workers at its Ft. Detrick, Md. laboratory died of anthrax or a viral encephalitis in the 1950's and 1960's...Another 504 workers of various kinds suffered infections between 1943 and 1969, mostly at Ft. Detrick, but also at the Dugway Proving Ground and Desert Test Center in Utah and the Pine Bluff Arsenal in Arkansas...Since elements of the Army's report remain classified, it appears that the full extent of the biological warfare testing and other activity is not



reflected in the published version. Unmentioned, for example are possible U.S. tests outside the United States.")

10. 12/29/76, NY Times, "Poison Control Center Receiving Calls on Taking Tests for Arsenic": "The city's Poison Control Center...received a number of telephone calls from people concerned about the possibility of arsenic poisoning from a silicone sealant manufactured by General Electric. The calls followed the publication...of an article dealing with the arsenic poisoning suffered by Dr. and Mrs. James Darnell...and their family. The Darnells purchased the sealant six years ago and used it to repair the vinyl lining of their dishwasher...G.E. had offered the Darnell family \$25,000 to settle its complaints out of court..."

11. 1/2/77, NY Times, "Events in Michigan Revive Concern Over Effect of PBB in Mother's Milk": "On Aug. 26, the Michigan Dept. of Public Health sent to the state's physicians a two-page advisory with a disturbing message: A highly toxic chemical called polybrominated biphenyl had found its way into the state's general food supply in sufficient quantities for it to appear in the milk of mothers who were breast-feeding their babies. The development was one of the many consequences of an environmental accident in 1973, when the fire-retardant chemical, called PBB for short, was mixed by mistake with livestock feed. It killed many farm animals and contaminated meat, milk and eggs sold to the public...In laboratory experiments, PBB has been linked to liver degeneration, birth defects and cancer...The search for answers is of more than isolated significance, since PBB is closely related to another toxic chemical, polychlorinated biphenyl, or PCB, an industrial pollutant that has widely infiltrated the environment... (One study) found that 96% of mothers in lower Michigan had at least 'trace' levels of PBB in their milk."

12. 1/5/77, N.Y. Times, "Illnesses Linked to Chemical PBB: Second PBB Study in Michigan Discloses Toxicity": "A medical study of more than 1,000 Michigan residents has revealed that nearly one-third of those examined suffered adverse health effects possibly caused by a toxic chemical called PBB...The most common health effect that the team found involved disturbances of the nervous system, including memory loss, muscular weakness, co-ordination difficulties, headache and sleep disorders..." "Many of the people looked neurologically like an aged population, but were in fact in their 30's," observed Dr. Sidney P. Diamond, a Mount Sinai neurologist. Dr. Selikoff said that the prevalence of ill health in the Michigan group was higher than that found in other groups his team had examined, including workers exposed to vinyl chloride and lead...More than 500 farms were quarantined and 30,000 cattle and countless other farm animals were destroyed and buried. However, the produce of many animals containing varying amounts of PBB reached the marketplace and today traces of PBB can be found in the bodies of most Michigan residents."

13. 1/7/77, NY Times, "Byrne Acts on Asbestos": "Governor Byrne and State Education Commissioner Burke urged in a letter to New Jersey's 607 school districts that all asbestos fibers be removed from the state's 2,500 public schools as a health measure. They said they did not expect many problems such as those facing Howell Township in Monmouth County, where six schools had been closed after pupils complained of illnesses. Some parents said they believe their children had become ill from breathing asbes-

tos fibers. Federal cancer researchers reported there was evidence that people who breathed in such fibers could develop lung problems including cancer."

14. 1/7/77, NY Times, "Poisonous Silver Cyanide Stolen" (South Plainfield, N.J.) "Burglars have stolen 250 lbs. of poisonous silver cyanide and...the company uses the chemical, which is poisonous when swallowed, in a plating process."

#### EARTHQUAKE WARFARE

15. 12/11/76, NY Times, "U.N. Assembly Approves Treaty on Manipulation of Environment": "The General Assembly tonight approved a treaty that aims at outlawing the manipulation of the environment for military or hostile purposes. The accord...aims to prohibit the use of techniques to induce earthquakes and tidal waves, to direct cyclones and hurricanes or to penetrate the ozone shield of the earth. The treaty was approved by a vote of 96 to 8 with 30 countries abstaining."

(My analysis: Men do not outlaw a phenomenon until it has already happened. For example, the hijacking of airplanes was not outlawed until after people started hijacking airplanes. So the U.N.'s outlawing of these forms of environmental warfare is a tacit admission that they have already been done.)

16. 12/17/76, NY Times, "Ford To Ask Acceleration of Earthquake Research in the Forthcoming Budget": "The accelerated earthquake research, Ford explained, would be aimed at developing an earthquake prediction capability and dealing with the effects of major tremors. He said that the new funding proposal would roughly double the \$25 million currently being spent on such work."

17. 1/21/77, New Times magazine press release (Ruth Hedrick), "Jan. 21 New Times Reveals Pentagon Top-Secret Plan for Earthquake Warfare": "...New Times exposes a top-secret plan, devised by the Pentagon, to plant nuclear devices along a fault in the earth's crust in order to trigger earthquakes. According to Lt. Col. Anthony Herbert--who was forced out of the Army in 1972 for exposing war crimes in Vietnam--the plan was to be activated as a final military strategy in the event of a Communist takeover in the Red Sea region. Herbert claims that while serving as an army intelligence officer in the Middle East in 1965, he explored potential sites for underground and underwater nuclear devices and conducted clandestine reconnaissance missions to determine the plan's feasibility. The former officer does not know whether any atomic weapons were actually placed along the fault, which runs from Kenya's Olduvai Gorge to the Red Sea. Testimony given in 1971 by Dr. Eberhardt Richtin, director of the Pentagon's Advance Research Projects Agency (ARPA), shows that the Defense Dept. was at that time secretly conducting extensive seismological research including studies of artificially induced earthquakes to be used as weapons. A Defense Department spokesperson has confirmed that ARPA 'looked into the possibility of earthquake warfare in the 1960's', but further stated that 'the state of the art is not such that we can do that.'"

WHY LET MADMEN CONTROL AND DESTROY THE FEMALE FUTURE? Tune in to the next issue of Tribad and see how the miracle of overthrowing patriarchy will be performed by lesbian separatists. Believe it or not, there is hope.

I AM THE WITCH WHICH DRANK THE WELL OF LONELINESS TO THE BOTTOM AND FOUND THE WELL OF HOPE FULL BECAUSE I HAD HOPE THAT HOPE WAS THERE

I will follow my light out  
to the end of my hole  
to the end of my intelligence  
to the end of the catacombs  
and hope that millions of other lesbians  
are plotting their XX-escape from Y  
escape-hatch egg plots  
all this life is hopeful eggs.\*  
Don't be chicken to be an egg  
head up.

\*I want to thank Tryna for teaching me to think in eggs.



# NEWS

TRIBAD Vol. I, No. 1 has sold out its first issue completely. It has had a major impact as New York's first lesbian separatist newsjournal.

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Lesbian Pride Week in New York City from June 19-26 (sponsored by L.F.L.), served to draw the lesbian community together for the exploration of all aspects of our lesbian lives. On June 22, Eileen Kane from Fort Dyke spoke on separatist politics at a panel at the Women's Center. At the Lesbian Pride Rally on June 26, two members of Fort Dyke spoke about lesbian separatism to the hundreds of lesbians who attended a separate rally after the Gay Pride March. That night, June 26, at the Women's Coffeehouse, the women of Fort Dyke presented an evening of separatist culture with music, poetry and political dialogue.

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On July 5 and July 12, the women of Fort Dyke discussed the lesbian separatist politics of Fort Dyke; there are limitations to information that can be given on the radio. It was aired on The Real Live Lesbian Show, hosted by Carmen Garcia and Rebecca Tron on WBAI-FM (Tuesday nights, 9 p.m.).

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On July 16, the women of Fort Dyke went to Columbia University for the Conference on Lesbian/Gay Rights. Upon arrival, we found few women in attendance. L.F.L. had set up a table; they were the only other lesbian organization there. Many leftist organizations had seized the occasion to set up tables and sell their literature on non-gay oppression. We attended a workshop with other lesbians, primarily from leftist groups. Curiously, these women adopted an artificial separatist stance during the workshop, despite the fact that they are members of male-run organizations. One Fort Dyke member pointed out the distortion of separatist politics by these non-separatists. Another Fort Dyke woman challenged the assumption of these white left lesbians who claim to speak for the needs of black lesbians despite the fact that they are all white.

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Fort Dyke will be taping a program for a women's radio collective in Washington, D.C. in the fall.

## LESBIAN SEPARATIST READINGS

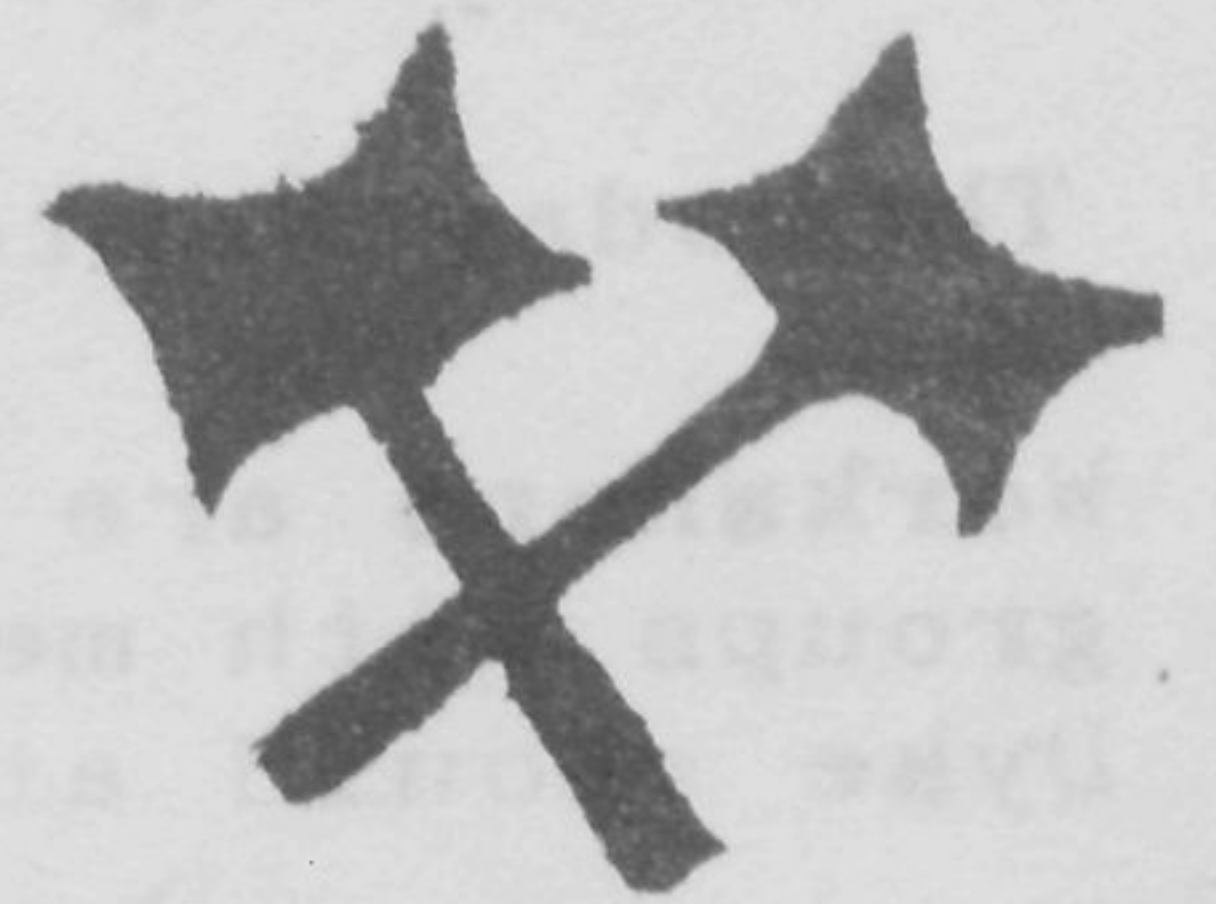
Elizabeth Gould Davis, The First Sex. Although she's not clearly separatist, the book is important because it promotes female supremacy and shows that patriarchy is a late development in history.

The Furies Collective, Class and Feminism.

Valerie Solanas, SCUM Manifesto. Solanas repudiates separatism, but SCUM is valuable for a basic understanding of man-hate and the true nature of men.



THE



LABYRIS



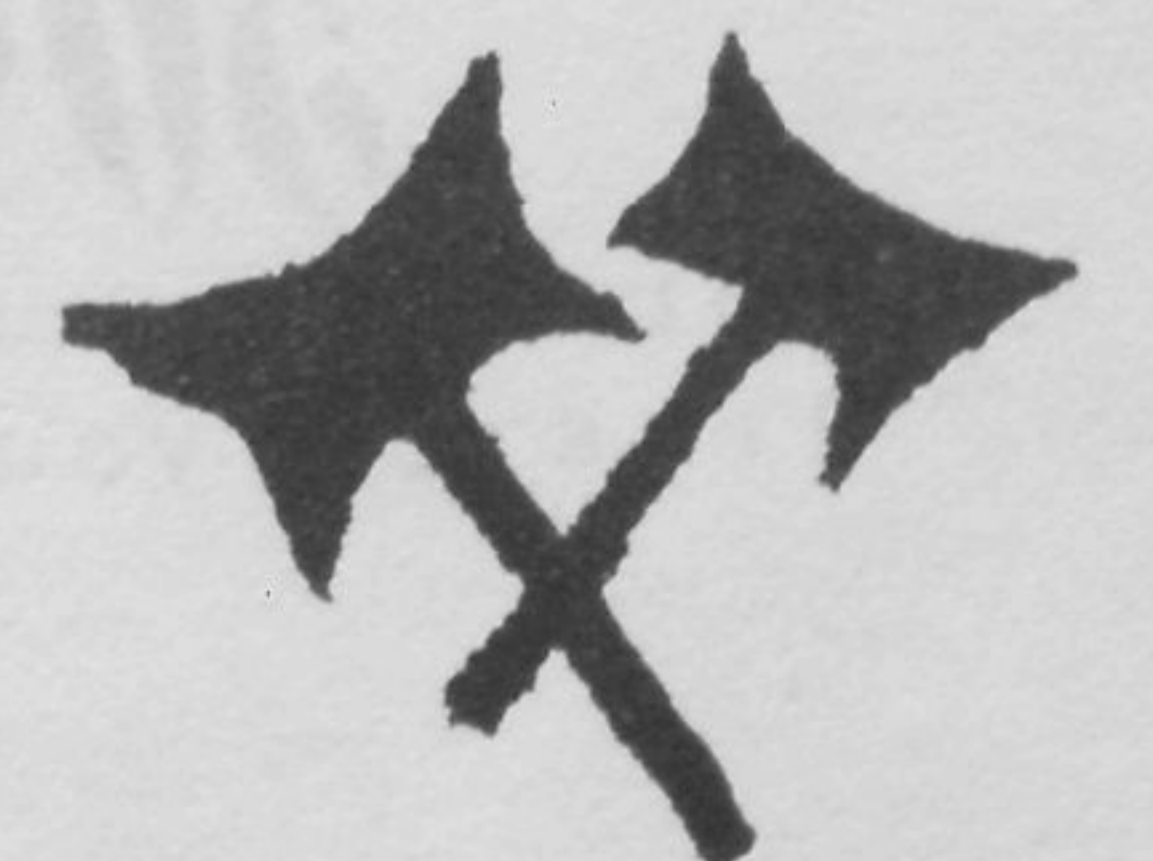
STRIKES



AGAINST



PATRIARCHY





# FORT DYKE CALENDAR OF EVENTS

Thursday August 18, 6 P.M: General Workshop on Lesbian Separatism

Thursday August 25, 6 P.M: Topical workshop on: How to survive as a Lesbian Separatist in a patriarchal world

Thursday September 15, 6 P.M: General Workshop on Lesbian Separatism

Thursday September 22, 6 P.M: Topical Workshop on: Class

Workshops are open to all lesbians (who do not work in political groups with men). Lesbian Separatists interested in joining Fort Dyke should attend a workshop.



by DONNA GRAY

50¢

More if you can  
less if you can't

BIMONTHLY

TO BE SOLD TO AND SHARED BY WOMEN ONLY



"Tribad." Tribad: A Lesbian Separationist NewsJournal, vol. 1, no. 2, July-August 1977. Archives of Sexuality and Gender, [link.gale.com/apps/doc/CPZRAO860091699/AHSI?u=umuser&sid=bookmark-AHSI](https://link.gale.com/apps/doc/CPZRAO860091699/AHSI?u=umuser&sid=bookmark-AHSI). Accessed 28 Dec. 2023.