

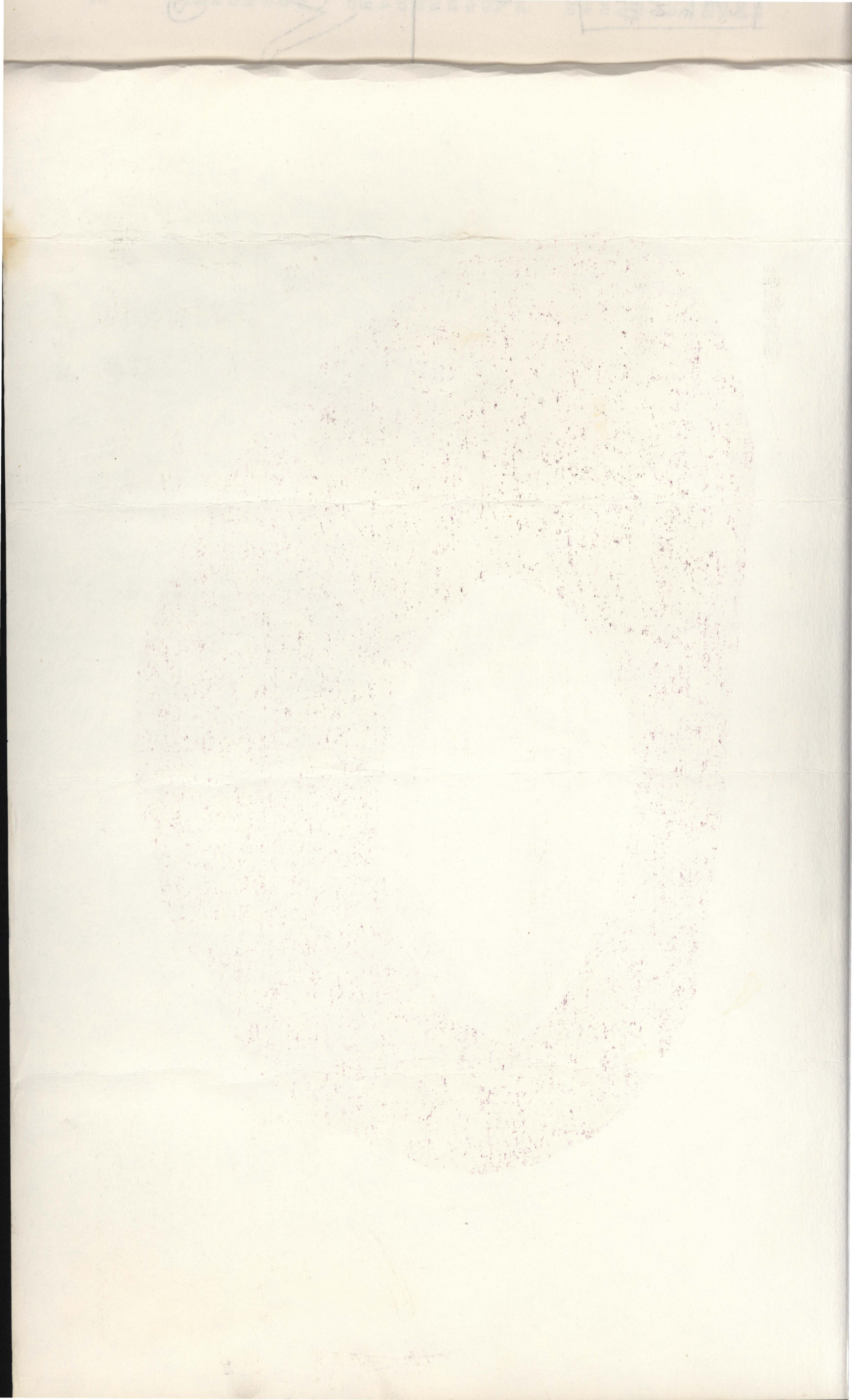
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W38

WAVES

volume 1

no. 1





ACKNOWLEDGEMENTS:

Front cover- Lisa Isis
Isis
Graphics-
P. 1,6- Tish Lakes
P. 4- Shirley Clarke
P.8- Kate Van Dusen
P.9,14- Natalie Hoffman

FERRON'S ALBUM,
(review p.12)
"Ferron Backed Up"
available at Lucy
Records, 2862 W.22nd,
Vancouver, B.C.

Editorial Notes:

This issue marks the birth of the Newsletter of the Rights of Lesbians Sub-Committee of the B.C. Federation of Women.

We have named it WAVES --

Because WAVES travel -- they imply movement. Waves can be sound waves, brain waves, ripples on a surface of a pond, waves rolling on the ocean, waves in the breeze of a flag, the waves of a bullfighter's cape. It is the movement which is the essence of the wave. The medium in which it travels is not altered, except for occasional dispersal at the edges. The medium moves, and the movement is the power.

We, the collective that produce WAVES, are also members of FLAG, a member group of the BCFW. FLAG is the Feminist Lesbian Action Group in Victoria.

It is the purpose of this newsletter to be a forum for lesbian issues in B.C., and to inform the member groups of the BCFW about events in other areas as well as our province which affect lesbians.

We will print any article which is relevant to lesbians, and if submissions treat another facet of feminism, then we want the lesbian perspective. There are fine women's publications already covering these other concerns. We welcome articles, reviews, and poetry from lesbian readers. We will not be editing articles which we select to print.

In sisterhood, the collective:

Minerva, Tish, Sharon, Lisa, and Kate.

Please send comments,
letters, articles,
etc. to WAVES,
c/o F.L.A.G.,
Box 237,
Station E.,
Victoria, B.C.

We hope to produce
six issues annually.
Volume II due in
October/78

THE LESBIAN MENACE

Well, I think you dykes are converting women into your ranks, and that's disgusting!

Oh yeah?



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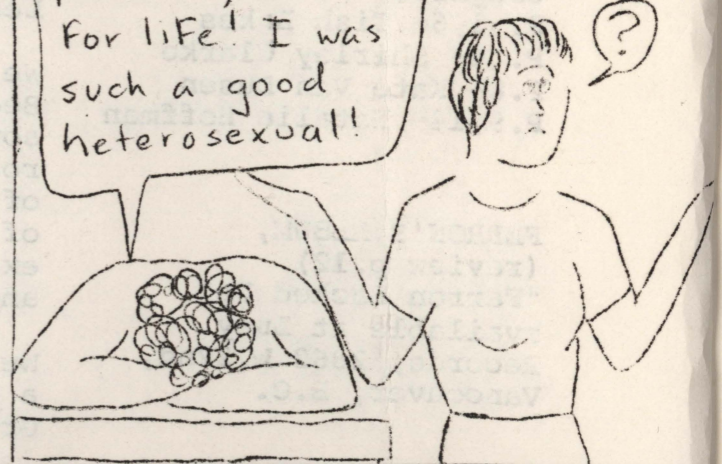
AUGGH! I've kissed by a lesbian!

So what are ya gonna do now?



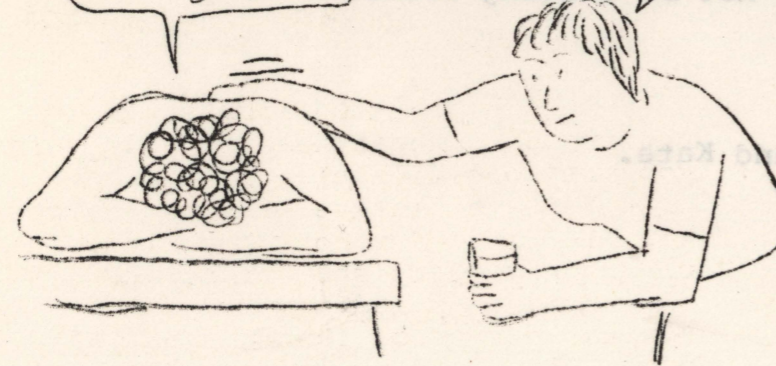
Oh God! I'm probably ruined for life! I was such a good heterosexual!

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SOB
I just can't handle being gay!

Okay, okay,.... Drink a glass of orange juice and you'll be straight!



Gee, thanks!

Oh, it's nothing!



Hey! I don't feel straight!

I know! That's California O J, not Florida orange juice!



WHERE WILL THE LESBIAN MENACE STRIKE AGAIN?

TL

THE SOME OFFENSIVE &

COUNTER ATTACK

An organization called SOME (Save Our Moral Ethics), based in Seattle, is actively working to repeal two existing Seattle City ordinances granting equal rights to homosexuals in housing and employment. This group is strong, well organized, and has launched a series of petitions to voters in Seattle.

One petition includes these comments: That the two City ordinance give "special privileges" to practicing homosexuals; that the ordinances are un-Constitutional, and that they infringe on employers RIGHT OF PRIVACY. It also lists ten reasons for repealing the ordinances, which are ten isolated examples of questionable statistics, "bigoted" quotes, and inflammatory prejudices.

One reason is that "Homosexuals account for half the murders and suicides in large cities." This is not supported by other studies. Also contradicting each are are Reason 7: "Homosexuals are classified as suicidal unemployables and therefore qualify for welfare and are thus living off the American people." and Reason 8: "For those who think of the homosexuals as a poor-downtrodden minority, it is important to note that in the Miami

struggle the homosexuals raised \$350,000 while the anti-homosexual forces raised only \$140,000."

In response to this campaign, two women broke into the office of SOME, sprinkled their blood over files, papers, petitions, etc. and left copies of the following letter. We applaud their courage.

AN OPEN LETTER TO THE STAFF,
VOLUNTEERS, & SUPPORTERS OF
SOME

This is our blood. Do not be afraid of it, but know what it is. As the vital fluid of life, blood is symbolic of the precious human-ness we share with you and with all people. All of us desire to live our lives freely, to live securely, and to feel at home as contributing members of the human community. Throughout recorded history, the sharing or sacrificing of one's blood has been seen as the truest expression of human-ness.

We have brought our blood here to you today for three reasons:
-to share our lives, our human-ness, with you in the clearest, strongest way we can;
-to challenge your human-ness by showing you that the work you do here imperils our lives and our human-ness; and

-to disrupt with our lives, with our blood and our human-ness, the anti-life Initiative 13 campaign.

We are lesbians. We are the people whose lives you want to take away and replace with live which you have chosen for us. With our blood we are telling you today that we cannot live without our lives. We want to be sure you know what you are doing here. You are trying to take our lives.

Your work here represents one part of a cycle which has returned again and again throughout the centuries. At first, only our right to live lives of our own choosing is taken away. We still are allowed to live and to take part in society if we agree to give up our own lives and live as if we were someone else. As the cycle is completed, however, our right to life itself is denied, and we are killed by the thousands and hundred of thousands.

Your work here contributes to the recurrence of that deadly cycle, and your responsibility does not end with this initiative drive. Whether you realize it or not, the kind of campaign you are sponsoring and supporting has led in the past to mass murder of lesbians and gay men. Nazi Germany is only the most recent example.

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THE AN ACE KE N?

your common human-ness with us is shared by a great many people. This fear and hatred born of it have caused discrimination against and persecution of lesbians and gay men for centuries. So many lives have been lost; so many lives have been given up; so many lives have been taken.

We see by the presence in this office of CIVIC (anti-bussing Citizens for Voluntary integration Committee) petitions and anti-ERA material that you also fear the immense changes which would result in this society if people of color and women were allowed to live free lives of their own choosing. We understand your fear. Because the very structure and stability of this society depend upon controlling and exploiting the lives of colored peoples and women (among other groups), any substantial change in the position of these oppressed peoples inevitably will affect each of our lives in ways we can neither imagine or control.

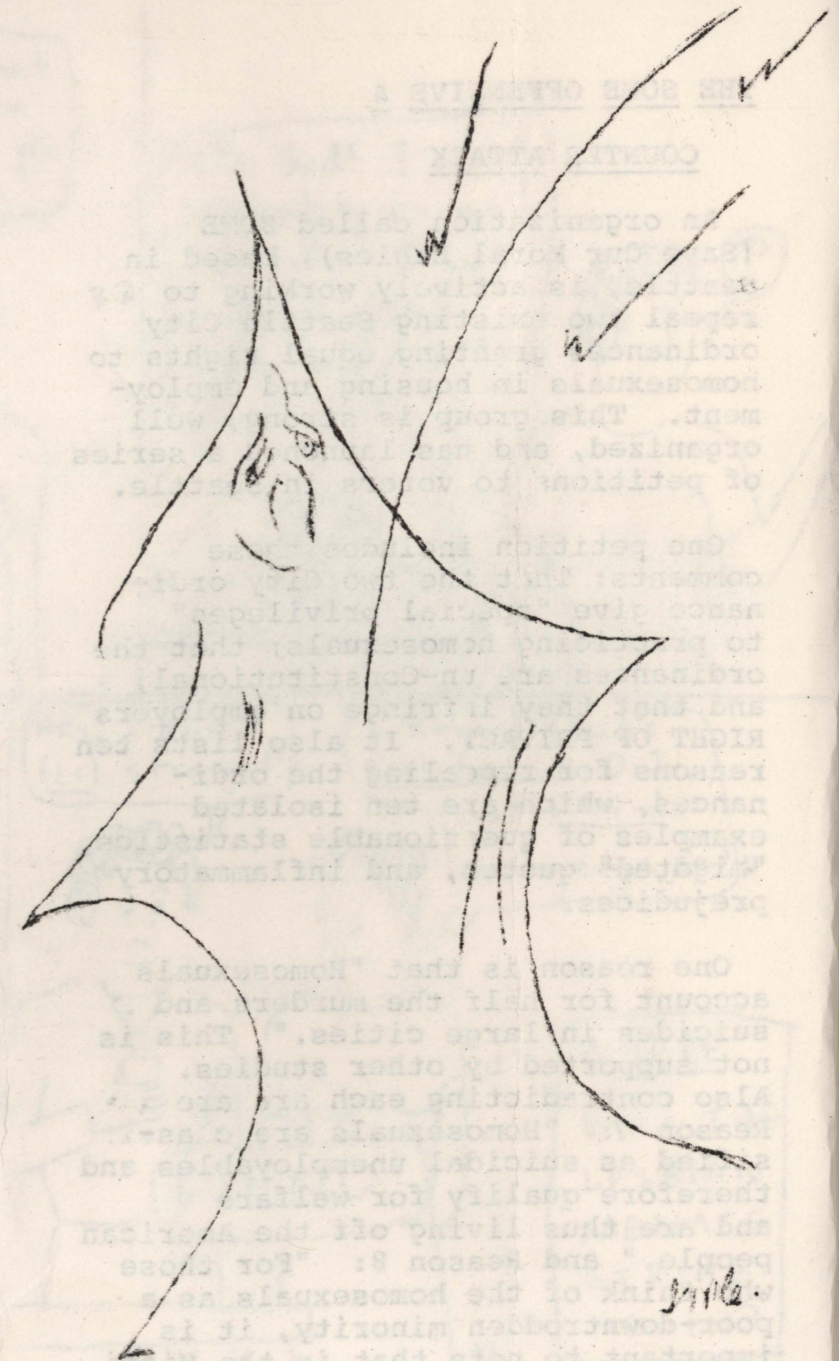
Radical change is frightening, but it is also necessary. This society must change from one where some people are prosperous and secure only because other people are poor and desperate, where some people are taught to assume their own superiority while other people are forced to act out and believe in an inferior role. We believe these conditions should and must change:

the privileges which go with white skin and middle class families, we can tell you from our own experiences that your fear of of radical change will lessen if you choose to become involved in making the changes happen. We are working to change our color- and class-related prejudices, working to change our day-to-day lives so that we no longer accept privileges which depend on the oppression of other people, working to find ways to change the inatitutionalized racism and classism of the government. And because we are working for change we no longer fear it.

You, too, could choose to work for change. You could examine Your fear and prejudices. You could learn to dream of, work for and demand a society where no person's privileges depends upon other peoples oppression. You could learn to value your own human-ness -- and thus to value and respect the human-ness of those who differ from you. You could decide it is wrong to take away a person's life.

As long as you are working against us, however, we must continue to work -- not against you -- but against the work you do. We cannot live without our lives, and we choose to live -- WE CHOOSE TO LIVE OUR LIVES.

BettyJoanna, Jane Meyerding



Herstory of a Lesbian Group

Groups are born, evolve and dwindle, and occasionally they are born and born again. That's what this year with FLAG has been like -- a steadily defining, refining, and creating group of women. FLAG, short for Feminist Lesbian Action Group, was born in September, 1977. Some of the women within the loosely-knit network remaining after the closure of the Victoria Women's Center formed the nucleus of FLAG. They chose to form a group that would serve their own needs rather than the needs of the other women in the community. Not an easy decision, and it created division amongst us at the outset. A few members left - one because the focus of lesbianism excluded her, as she could not identify herself as a lesbian. Other members excluded themselves because they considered lesbianism too exclusive an area, and they were interested in other issues where they felt their energy was needed more. The remaining eight women created the new group amid high hopes and energy, and close friendships.

One sage prophesied: "It can go two ways: it can remain a small closed group and perform effective action, or it can be an open group and be less decisive but offer support to a wider group of women." The group opted for openness and support. A statement of purpose was drawn up in October which listed as priorities:

1. To build a solid support group for lesbian women.
Lesbian = woman-identified-woman.
2. To try to effect social change by dispelling the myths that surround "lesbian".
3. To try to motivate political change by a) creating public awareness of discrimination, b) by acting in response to discrimination, and c) by challenging discriminatory laws.
4. To provide opportunities for social contact, c/r, and political/social discussion on feminist/lesbian issues.

Looking back on 10 months of activities, we can see progress in some areas, but no growth in others. We have met bi-monthly, and our energies have been concentrated on internal strengthening, rather than on public awareness. From the outset we knew we needed time to develop our own resources and sessions to help us clarify ourselves. We have carried out action in response to discrimination, we've had displays at two women's conferences, members have been on local TV, we've had news articles written about us and by us locally, we've sponsored women's dances, ballgames, and picnics, we have submitted a brief on the new Constitutional Reform bill to Prime Minister Trudeau, and we are meeting with local candidates for federal and provincial office. These are our actions: to answer the question "Just what is FLAG doing anyway?"

Much of our time has been spent in developing a structure that suits our needs. This was made more difficult by the fact of our inconsistent membership and attendance. Meeting size varied from 6 to 35 people, each with varied reasons for being there. After five months of growth we adopted a structure of a core group consisting of a co-ordinator, treasurer, recording secretary, and a corresponding secretary, and a representative of each sub-group. Our "elections" consisted of each person plugging into jobs we felt okay about, and the jobs were each shared by two women. This has worked fairly well, and demands regular and clear communication from us, which is pretty healthy. Sub-groups, called Special Interest Sub-committees (i.e. SIS) form according to interest and need, and dissolve when those disappear. SIS does the action and meets whenever desired. We are all responsible to each other: core and general membership.

However, it is neither in action nor in structure where FLAG has its greatest impact. The importance of FLAG has been to help us, its members, become stronger and happier women. As feminist women, we celebrate our strength and joy in loving each other. As lesbians we recognize our lesbianism is the only common factor uniting us: we are a varied bunch of women ranging from those who call themselves the "closed contingent", to those who want to per-

form radical dyke circles. Victoria has a small-town quality which reminds us to stick together, because we don't think we're big enough to divide and still be effective. We honor openness and warmth above many other virtues, and we admit our inadequate political knowledge, and our nervousness about being "out" publicly. We still want support for ourselves (and our differences) more than we want to go after big changes "out there". The support is there, with the challenge and the friendships are fantastic. Problems aside, it feels good to be in FLAG.



"Well, I consider myself a liberated dyke, but my wife doesn't understand me."

reminds
Submitted To: The Right Honourable Pierre Elliot Trudeau, Prime Minister of Canada

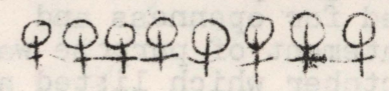
By: Political Action Sub-committee of the Feminist Lesbian Action Group

Preamble
The government of Canada has initiated a Bill of constitutional change. Included in this proposed constitution is a charter of Rights and Freedoms to protect the political, legal and social rights of all citizens, particularly members of minority groups. The Governor-in-Council has seen fit to prohibit discrimination on the grounds of race, ethnic origin, colour, religion, sex, language or age. We applaud these efforts but note a glaring omission from the preceding list - that of sexual orientation.

Statement of Problem
There are in Canada today approximately 2,300,000 male and female homosexual adults. These individuals daily face discrimination in employment, housing, child custody and other vital areas. At present there are no federal laws to prevent such discrimination or, in fact, laws to ensure that homosexuals are afforded the political, legal, and social rights guaranteed other Canadian citizens. This situation is untenable in a society founded on the principles of democracy and individual freedom.

Proposed solution
It is the feeling of this committee that the aforementioned inequitable situation can only be remedied through the inclusion of sexual orientation in Part I of Section I of the proposed Charter of Rights and Freedoms. We recognize that this action alone will not end discrimination against homosexuals. However, it is the essential first step toward an equal and just society. We further recommend that the present Human Rights Commission be strengthened and given adequate power of enforcement to ensure that cases of discrimination are efficiently dealt with.

Expected Results
We believe that the inclusion of sexual orientation in the Canadian Charter of Rights and Freedoms will effect the following:
1. to act upon the political consciousness of the Liberal and New Democratic Parties in their support of homosexual rights.
2. to bring the federal Charter of Rights and Freedoms into line with the Bill of Rights of the province of Quebec which guarantees the rights of homosexuals.
3. to present visible support for the United Nations' Universal Declaration of Human Rights which forbids discrimination on any grounds.



4. to acknowledge homosexuals as equal citizens with the same political, legal and social rights as other Canadians.

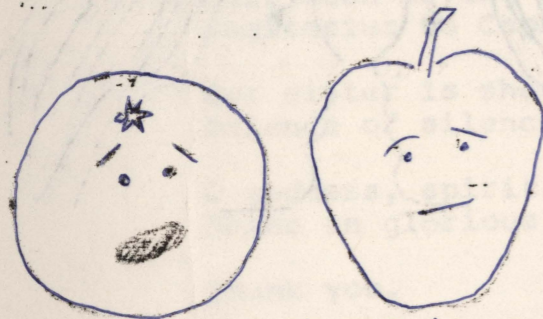
Summary of Recommendations

In summary, we strongly urge the government of Canada to:

1. Act clearly and decisively on the issue of discrimination against homosexuals;
2. Act before the passage of the Charter of Rights and Freedoms (July 1, 1979);
3. Appoint a member of the homosexual community to the federal committee studying constitutional change.

Approval of Brief

This brief approved and respectfully submitted by:
Political Action Sub-Committee
Feminist Lesbian Action Group
in Victoria, British Columbia
on the ninth day of July
Nineteen hundred and seventy-eight



"Well, personally, I'd prefer to not become involved!"

LESBIAN FEMINISTS OF VANCOUVER

Lesbian Feminists of Vancouver is a member group of the B.C.F.W. It was formed as a result of the dissatisfaction of several women with the political strategies of the Coalition Against Discrimination (formerly Coalition Against Anita Bryant).

We are continuing to fight on this issue, as well as others, as a separate group with our own political analysis. We may be contacted c/o Women in Focus, #6-45 Kingsway, Vancouver, B.C.

The following statement was given to the Coalition on June 13, 1978, in response to the Coalition Basis of Unity.

"The Lesbian Feminists of Vancouver will not support the basis of unity as it stands.

We do not believe that it is enough to say that we as Lesbians and Gay men are being denied our civil rights. We must examine why they are denied us and by whom, and recognize the larger social implications of this campaign which allowed it to grow in the first place. We do not feel that the basis of unity drawn up and accepted by this coalition has made such an attempt.

To fight Anita Bryant and Renaissance effectively we must define them, how they function and exist as a part of the hierarchical structure of the patriarchy.

Reactionary groups such as Bryant's are using the controversial and emotional issue of homosexuality to protect the institutions which are vital to the preservation of this power structure. These patriarchal institutions include:

1. Heterosexuality and the nuclear family, both of which serve to glorify the subservient role of woman as mother and menial and therefore emphasize the procreative as the only acceptable form of human sexual relationship.

2. Organized religion which works through guilt and fear and murder to keep women and minority groups at the bottom of the power structure.

3. Capitalism and other economic systems which carefully and deliberately excludes women, lesbians, and gay men, and racial minorities from economic self-determination.

4. Racism which is not only an institution in itself but is a product and reinforcement of the other patriarchal institutions.

7.

Anita Bryant and Renaissance are representative of and supported by these institutions. To demand civil rights would only serve to maintain the structure of the status quo, which is totally male-oriented and leaves untouched the insidious oppression forced on women and lesbians. For the mere fact that as women we are still defined in relationship to men. We feel that this has been ignored here and we have no basis of unity with which to work. "

OOOOOOOOOOO*****
+++++++

COALITION AGAINST
DISCRIMINATION

Statement of principle as adopted at the meeting of the 'coalition' on 29th or May, 1978.

The Anita Bryant Crusade and her supporters have launched a campaign against the rights of large groups of people in our society. Under the guise of a religious campaign they seek to undermine the hard won democratic rights and freedoms of all people, especially those of lesbians and gay men, women, racial minorities, other religious groups and trade unionists.

The forefront of the attack has been against lesbians and gay men. Lesbians and homosexuality

are fully natural and healthy forms of human love and sexuality. We support lesbian and gay rights against Anita Bryant, Renaissance Canada and their campaign. Further we support the right of women and men to choose to live openly and freely as lesbians and gay men.

The campaign has been successful in repealing existing civil rights legislation in several American cities and blocking future legislation that would protect lesbian and gay rights in employment and housing. Their major campaign tactic has been an appeal to fear ignorance, and prejudice.

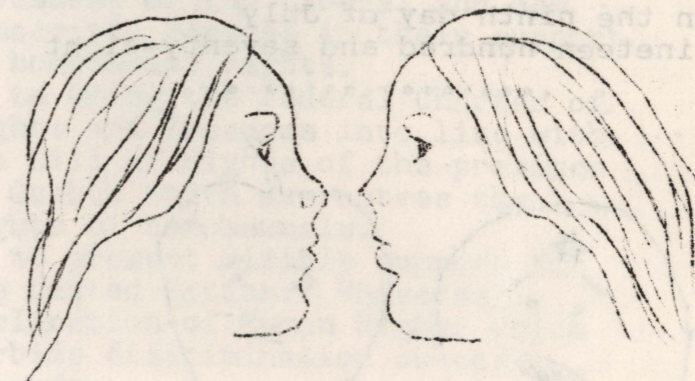
The gains made by women in the last decade are also under attack. The campaign is opposed to equal rights for women as demonstrated by their opposition to the Equal Rights Amendment (ERA) in the USA, childcare, abortion, equal employment opportunities, and equal pay. They would limit women to the traditional role. They have also attacked the rights of children to a full and complete education including exposure to a variety of lifestyles and values.

The campaign has drawn support from the Ku Klux Klan and other notoriously racist organizations. Bryant is also openly anti-semitic. The campaign supports 'right to work' legislation

which is an attack on working people's rights to organize into unions. The freedom of the press has been attacked as a result of their campaign.

Anita Bryant and Renaissance, the Canadian organization which is sponsoring her tour in this country, must be opposed by all people.

The purpose of this coalition is to organize action which will clearly show our opposition to Anita Bryant, not as a woman, but to her politics and to the policies of Renaissance Canada and Renaissance International. All groups within the coalition retain the right to co-ordinate and activate on their own individual group level.



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TO THE GODDESS DIANA ALSO KNOWN AS QUICK SILVER STAR

I see you as though your outer casing, the body is made of glass.
The energy enclosed is mercury, moving silver
which could be scattered easily but quickly rejoin to one source.
Each piece searching for her other pieces,
Intert on being whole - to vibrate.
I do not want to accept that there are ones who do not see
through the glass - or who even deny that there is clear glass
Who will not touch you in tenderness.
You are known only by legend, myths handed down
Through men's perceptions as the huntress
Now, I see you - another womyn standing tall and straight
Accepting life once again
Among us - we who have also accepted life
Recognition is an offering on the altar where we all lay our
womyn pain.
In the ritual of the blood we share, I touch my hands in blessings
From this womyn who stands in her place proudly
to another.
I am known as the star gazer so I see you.

--- Natali

June 20/1978

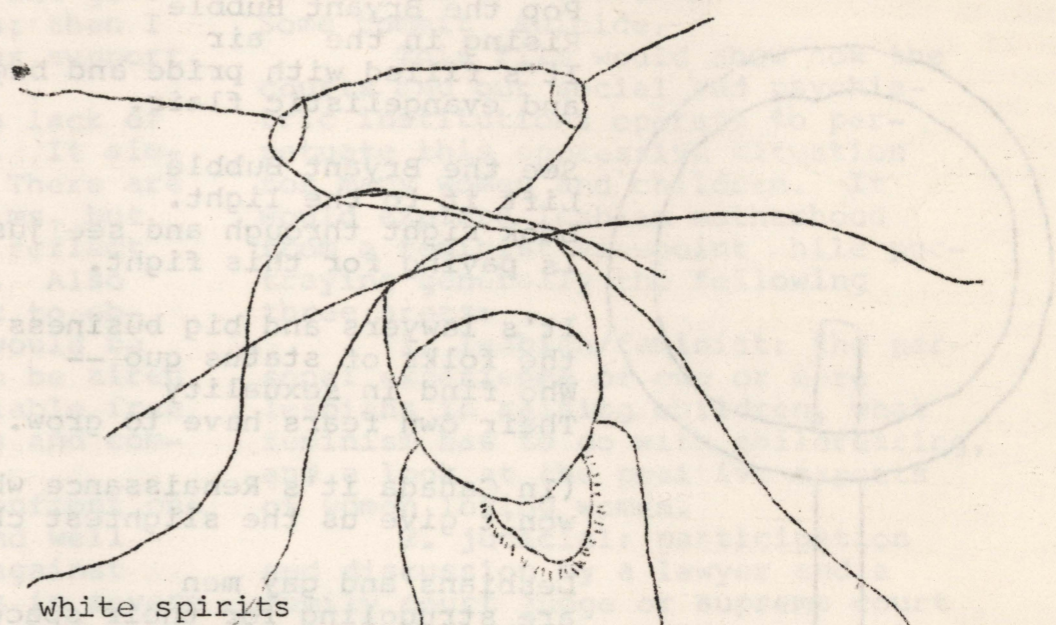
Full moon moving from
Sagittarius to Capricorn

Our sister is showing a
balance of silence.

O goddess, spirit of life and light
Shine in glorious circle.

Thank you.

N. H.

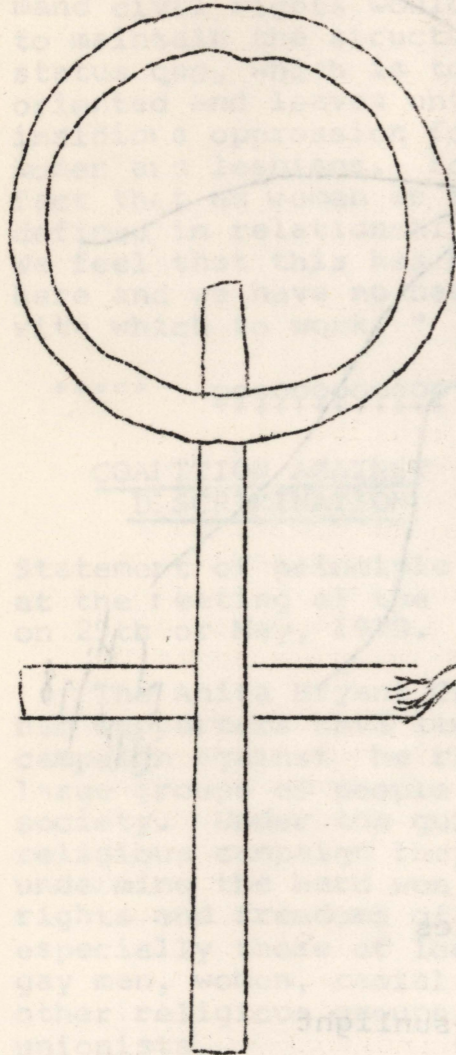


white spirits
circle inside my room.
i burn a candle
to keep me warm.
they keep me company
amuse my cat
follow me into the night
and into my dreams.
wise old lesbian woman
i want to be with you
and dance my way
around yellow flames of candles
for i am cold so often
i cry thru the night
tho' i am more open when the sunlight
comes thru my windows.
you do not speak to me
a spirit has no voice
but my ears are in pain
from listening.

Lisa

N. H.
APR 1978

POP THE BRYANT BUBBLE



Pop the Bryant Bubble
Rising in the air
It's filled with pride and bigotry
and evangelistic flair.

See the Bryant Bubble
Lift it to the light.
Look right through and see just who
Is paying for this fight.

It's lawyers and big business men
the folks of status quo --
Who find in sexuality
Their own fears have to grow.

(In Canada it's Renaissance who
won't give us the slightest chance)

Lesbians and gay men
are struggling for their space
as full and equal citizens
within the human race.

And ordinary people will
none-the-less decide
how laws are changed, and verily
'Twill be a see-saw ride.

It's such a touchy issue.
Folks want it far away
while lesbians and gay men
lose jobs and kids each day.

The Bryant Bubble rises
and shadows us in fear.
It may be only rich hot air
(and we all know it isn't fair)

---- but who believes that
life is fair?

Ordinary people won't let it
happen -- will they?

Ordinary people won't let us be
imprisoned --
will they?

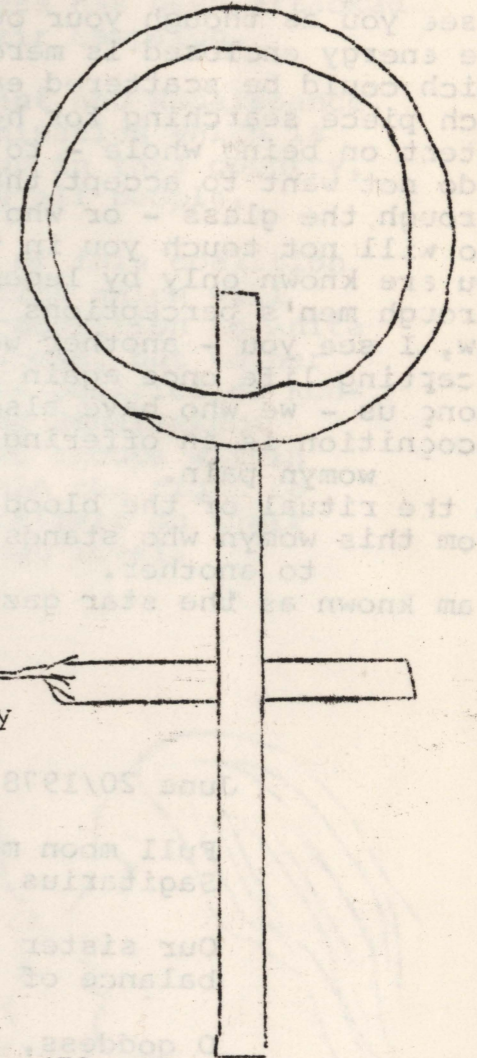
Our friends and families will
speak up for us --
won't they?

Our bosses who like our work
will keep us --
won't they?

My brothers and sisters will
still protect me --
won't they?

I know that the people of Germany
let the homosexuals be killed,
along with the Jews, and
the Germans were ordinary
people too,
weren't they?

Pop the Bryant Bubble
Rising in the air.



-- Sharon, May/78

DYNAMAIL

We have received a letter from a Toronto woman named Judy who is on contract with the National Film Board to do investigative work for a film on lesbian mothers and child custody. The film would explore lesbian motherhood from a feminist viewpoint and show how the courts and our social and psychiatric institutions operate to perpetrate an oppressive situation for many women and children. Judy would like letters of support from lesbians, feminists, and groups. These can be sent to Lesbian Mothers Research, c/o National Film Board, 65 Adelaide St. East, Toronto, Ont., and should include reasons for support, why and how the film would be helpful, how you or your group would use it, etc. If you wish to contact Judy personally, please write her c/o this newsletter. Her letter follows:

To the B.C. Federation of Women:

I am on contract with the National Film Board to do investigative research for a film on lesbian mothers and child custody. Once research is completed and an outline prepared, a program committee must decide if the film board will provide funds for production. Letters

very influential in their decision. I shall outline my reasons for wanting to do this film and give you an idea of its focus; then I hope you can give me your support.

There is an obvious lack of material on the subject. It simply has not been done. There are a couple of American films, but these do not accurately reflect the Canadian experience. Also they are often difficult to obtain and costly. This would be a ½ hour documentary, to be aired on television, and available free of charge to individuals and community groups.

This movie would confront one of the most insidious and well hidden discriminations against women, one which results in severe emotional pain and anguish for the children as well as the mother. As yet, few women have been in a position to talk about it.

The vast majority of lesbians give up their children. Fear of being "discovered" by family, friends, employers, etc. is too great. Also, lesbians, like almost all women, have feeble means for supporting legal costs (for a good lawyer) of a custody struggle. Many prefer to remain in oppressive marriages, denying their feelings, in order to remain with their children. Some harbour enormous guilt, hate themselves, get therapy

by being extremely nervous and servient. Some have nervous breakdowns (and the children are taken). Some commit suicide.

This film would show how the courts and our social and psychiatric institutions operate to perpetuate this oppressive situation for many women and children. It would explore lesbian motherhood from a feminist viewpoint while portraying generally the following three areas:

1. lesbian/feminist: the personal experience of one or more lesbians in raising children, what feminism has to do with childrearing, and a look at the positive aspects of women loving women.

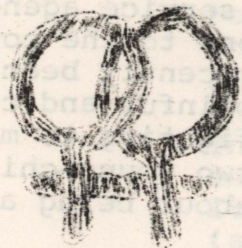
2. judicial: participation and discussion by a lawyer and a family court judge or supreme court judge, in order to get an account of how lesbiansism is viewed by the law and is or isn't written into the law.

3. social and psychological: an examination of the type of therapy given to lesbians and their children, the 'professionals' opinion of how children are affected by living with a lesbian mother, and the relationship of social service agencies and psych professions to the courts.

I have recently been through the grueling, painful and costly experience of fighting to maintain custody of my two young children. I was grilled about being a feminist

and knowing lesbians. I was questioned ad nauseum about what I would do if my son demonstrated a 'homosexual tendency'. It was agonizing to have to prove I was a "good" mother despite being a feminist, while recognizing that my developing feminism has been the major vehicle for understanding my children, and allowing us more strength, independence and caring. When feminism is so misunderstood that its' relationship to childrearing is viewed as injurious, it becomes evident that massive media distortion must be confronted, and along with it, our own (as feminists) defensiveness and insecurity. That's what I want this film to do.

Please send letters of support to:
Lesbian Mothers Research
National Film Board
65 Adelaide St. E.
Toronto, Ontario.



BOOK REVIEW

WOMAN + WOMAN: Klaich, Dolores
William Morrow & Company, Inc.
New York, 1975. \$3.50

This well documented book gives the reader a historical perspective on the societal attitudes of lesbianism.

Klaich has traced the condemnation of lesbianism from society's view of it as a sin; to the decision that it was a crime; to the congenital disease label and finally to the currently held view of mental illness.

Whilst discussing each of these observations, Klaich uses history, anecdote, literature and interview to show the reader that lesbianism has always existed; at least since Sappho's day (c. 612-558 B.C.) and has been looked on as "unique phenomenon."

This book is recommended to all Sisters of Sappho, for it is a comprehensive herstory of women loving women.

More books by and for lesbians will be reviewed in our 2nd newsletter in October.

AND A RECORD REVIEW

from Lisa Isis

FERRON

Dear Ferron:

My record player is broken but it likes your music so much that, while it won't play any other album all the way thru', it plays yours past the last words of "testimony" before it shows its fracture.

This, your second album, is just fine. Your talent, if not your feelings, is showing its face right out in the open, and it's beautiful. Soggy Dream, Call Me Friend, Misty Mountain, Testimony. White Wing Mercy, and Light of my Light -- it's all right out there for us to see, hear, and feel. You are not so alone, Ferron, not at all.

If anyone had told me a year ago that you would soon be using electricity to back up your own guitar music, I would not have been able to sort out how that would sound. Indeed, I am not at all sure that "Out in the Ozone" would go well with your style of accompaniment. But your style and your ability as a musician has grown, and this blend of strings is at times so perfect that it's magic.

There are not the right words to describe how your music affects me - it touches so many chords inside myself -- and that's what I call good music. Ferron, you've really come out as a musician!

Ann Lesbian:

Contrary to popular opinion, I'm not a lesbian. The fact that other women is irrelevant. And it doesn't happen to like blacks. But it does not mean that I'm a racist. My lover, on the other hand, is a racist. And all her friends are racists. They hug and kiss and just physically touch each other all the time. Drives me nuts! But what I'm writing about is my wedding. My lover and I want to get married. I want that to happen in my lover's living room. My lover says she doesn't care where it happens as long as it does. She's pregnant. My lover has indicated, and quite clearly at that, that her friends should be invited also since it's supposed to be an all-female affair. I'm really into the "sisterhood" thing. I don't want any of her friends around at all. I'm monogamous and possessive and some of her friends are downright friendly. What should

Signed,
"castrated at birth"

Dear "Castrated" -

You never said outright which sex you were. So I'll try and deal with you on all levels and you can take your pick of answers. First, if you are male, then I would strongly advise that you avoid contact with your mother's friends as much as possible. The patriarchal structure you are part of demands separation and segregation of the sexes. Furthermore, monogamy stinks. Second, if you are female, then I strongly suggest that you get your shit together quick sister before the storm comes. Anita Bryant and her swordsmen are on the loose and coming out stronger all the time. And we need all the help we can get. You're a lesbian and should be proud of it. And third, if you are a hermaphrodite, which is similar to being ambidextrous only different, then it doesn't matter which way you go, honey, you'll win every time. Us hermaphrodites need to stick together, even if our duality exists only on the psychic level. And if you're faking this whole thing, then I'd suggest that you throw yourself a party, because it's perfectly obvious that you need the contact.

Signed,
Ann Lesbian



Reprinted By C.C.

MORNINGS I HATE



SOMETIMES I THINK



GOING ON THE BUS TO WORK I HATE



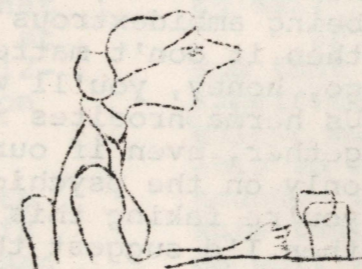
WHAT A RELIEF TO ESCAPE ALL THIS AND BECOME (GAY)



WORK I HATE



AND THEN I (I AM GAY) REMEMBER...



COMING HOME I HATE



PEEVEER



JEANNE'S STORY

Hello. My name is Jeanne. I have a story I would like to tell about me. I am seven years old, and I live with two lesbians. My Dad died. I think that my mom and Sharon would be a good couple. They are nice to me. They are good.

I am going to learn Highland dancing. I have one big brother who is 18, and my other brother is 15. We all live together. I have another brother and sister who don't live with us because they're married.

I have a pool in the backyard, which isn't very big, but Sharon went swimming in the pool today because she needed to cool down.

I am just a little girl. I have friends named Sean, Melodie, and Sheldon. I have another friend named Shawni. Her mom and dad are divorced, and her mom lives with another woman, and they are lesbians too.

I don't get teased a lot. Some of my friends ask me who Sharon is and I say she is my aunt. I hope that none of my friends will read this story, because their parents might think that lesbians are a bad word and they won't let their kids play with me. I like my

friends and they are good to me. I have a boyfriend named Sean, and he's nice.

It's hard for me because I have friends who don't understand, and some of my friends aren't as good as they could be.

My sister is upset that my dad died. My mom was away when my dad died. She had to rush home and tell me, and calm me down. I didn't know until she came home and told me. She said to me, "I have something that is going to upset you, but when you cry let it all out." So she told me and I let it all out. I cried until I couldn't cry no more. Then I started to get better. My brother who is big cried too. I didn't get to go to the church. I wanted to. My mom told me that Daddy had a big smile on his face.

My mom has five kids and I am the smallest. I don't have many friends where I live, just some across the street. I live right beside a store and sometimes my mom gives me money to go to it. I have lots of toys.

I am happy because it's a nice day and tomorrow I am going to see my uncle's baby. We have a fish pond in the back yard, but there's no fish in it yet. It's pretty though.

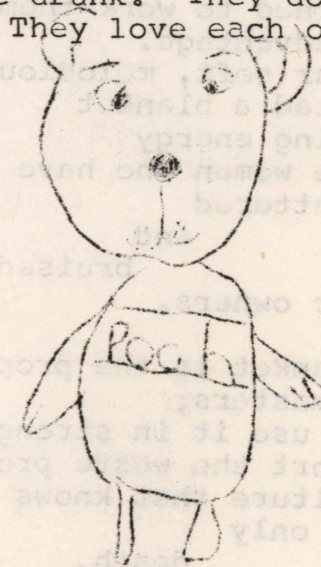
It didn't look like a fish pond when we moved here but my mom's lover made it pretty again and we will have fish in it soon.

My mom and her lover care about me a lot and I'm glad about that, because otherwise I wouldn't have a good home.

My mom's friend Ron moved away. He was my friend too.

I have my very own plant; it was just a baby when I got it now it's really tall. We have a long stringy plant too. We have a big plant that needs green sticks to hold it up.

I sleep with 6 teddy bears in my bed. I have one big special one. I think this is a good place to live. It's good because mommy and her lover don't get drunk. They don't fight either. They love each other a lot.



15.

My fists pound my breasts in fury
as I spring full grown
from the terror of your mind.
With labia flapping
in the soft ocean breeze,
I encircle you
with the strength and power
you deny yourself.

You are a woman
half born.
Enclosed in a shell of patriarchy,
you gently
rapped
rapped
rapped
over the years
until you created a
space to breathe.

You have taken the tools
The masters use
to enslave us
and learned to work them
to our advantage.
With your soft, melodious voice
you spread a blanket
of calming energy
over the women who have been
battered
and
bruised
by their owners.

That blanket is the property
of the masters;
yet you use it in strength
to comfort the waste products
of a culture that knows
only
death.

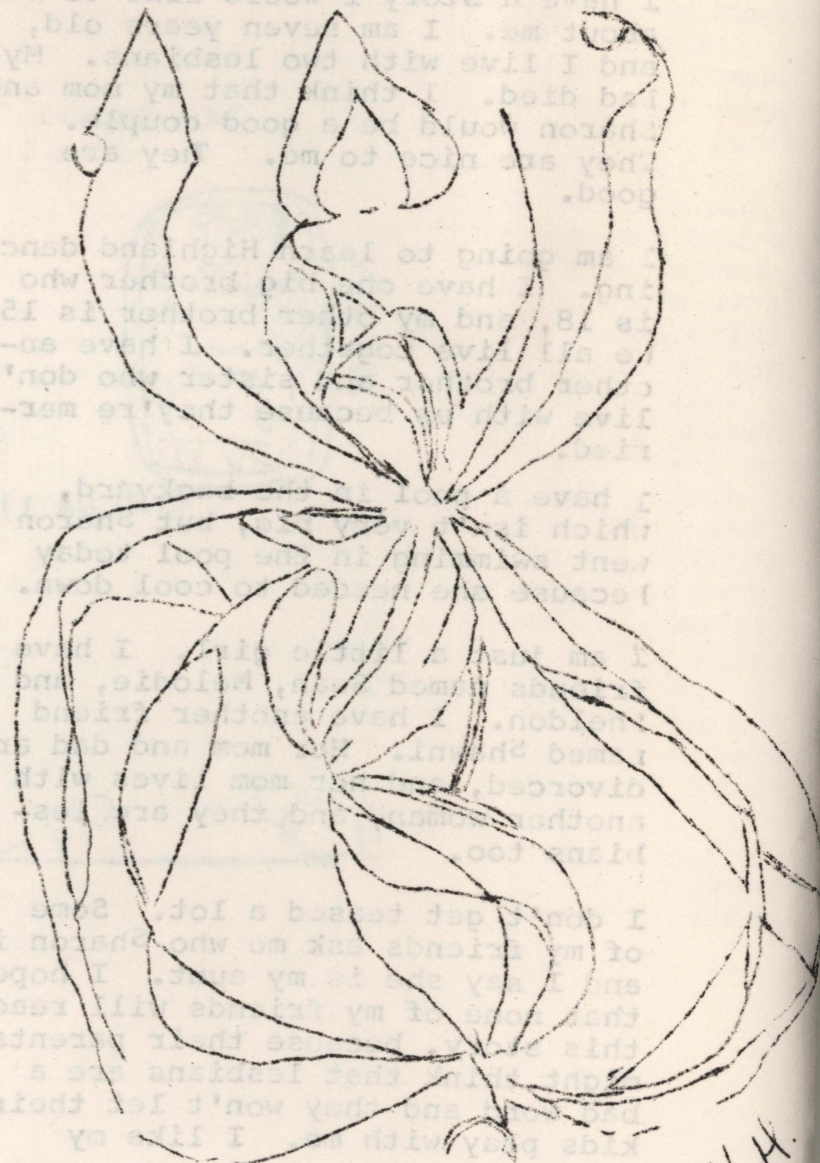
Now you have looked
in the mirror and seen
a womyn
who uses other means
of survival.
I speak to you directly
of my pains and fears and hope.
I speak to you directly
of my love

for other womyn.
I open to you as one
friend to another;
as one womyn to another.
Yet you see me only
as a monster
hell-bent on destroying
your shell and security.

Taking that warm, gentle energy,
you quietly walk behind me
and stand there,
smiling and nodding
while others
tie my hands and feet
to the stake of my womynhood.

Slowly you release
the anger
and fear
of years.
Your breath turns hot.
My feet sizzle and
I cry out in agony
and protest
until I can speak
no more.
You quietly turn away,
content that the monster
of your creation is
now
dead.

---Minerva



N.H.



V. H.

