

on our way

the women's center newsletter
46 PLEASANT ST. CAMBRIDGE, MASS. 02139



NEW YEAR'S 1973

weeping for my country,
bombs fall through the maternity ward
of the Bach Mai hospital in Hanoi
weeping for my country
lies fall through my mind from the airwaves
my heart is a devastated area,
they have buried one bomber under the ground this week
let him be buried deep,
let his smile be hidden in shame
let them shrink his name
to the size of our names,
let the B-52's turn into butterflies & gulls

let the bombs waver and become maple seeds
let the pilots parachute down and weep in the rubble
let the americans drink on new years the last of their dreams
and awaken for good
let the president be given a dart board
which is a large picture of his awful father
and be done with it
let the footballers take off their clothes
and embrace in the grass

let the wives of congressmen vote their husbands out of office
let Hanoi become the capital of the new age
and let the Vietnamese
ride down our nerves on their bicycles
ride into sunlight on their bicycles
and the women of Hanoi
in the new maternity ward of Bach Mai
watch the falling butterflies
& maple seeds
& hold in their arms
the new children of our future,
the age of the Child,
and all fathers & mothers
relinquish power
and let me stop weeping for my country, my country.

Elizabeth Fenton



WOMEN'S ART SHOW REVIEW

From January 12 thru February 2 the gallery of Boston City Hall housed the first exhibit by the Boston chapter of WEB, a national network of women artists. (The initials stand nationally for West-East Bag and locally for Women Exhibiting in Boston.) The organization was started in Los Angeles and spread to other cities across the country. Its aim is to give women a means to show their work - eg by picketing museums for equal representation, as in California, and staging all women's shows, as here in Boston. This is vital in a society whose museums and most if not all of its galleries judge work firstly on the basis of the sex of the creator, and only secondarily on the merits of the pieces themselves. Even juried shows tend to have a male slant because not only are the jurists mostly male, but the tendency is to judge artistic works on the basis of the current male-based schools. Anything done in the manner of a past school is derivative, while works created outside of any school are often considered irrelevant, no matter what their merit.

The WEB show was non-juried, giving the members of the Boston chapter the opportunity to have their works publicly shown, and the responsibility of deciding for themselves the merits of their works. The result is that crowded into the all-too-small two rooms of the gallery were various paintings, graphics, drawings, sculpture, and tapestries with no artistic point in common. What united them was that all were done by women, and it was exciting to be there and know that women are getting together and developing their talents, their voices.

Oils predominated, an interesting and not very surprising fact since in the current art world oils, and more recently also acrylics, are considered somehow more 'serious' than their more flighty neighbors, watercolors and drawings. Talking about unusual materials, I noticed a stained-glass piece and several tapestries. Two which I particularly liked were Ursula Jaeger's embroidered male head, humorous with its long hanging white strands of eyelash and beard, and Pam Perry's long totem, an interweaving of many faces, done with simple colors and much expression.

The content was not directly political, altho of course the show by its very raison d'etre was feminist, and there were a few works with feminist slants. One which stands out in my mind is a painting by Carolyn May of a still life, three pears in the foreground and a slant-standing model in the background. The painting transcends its still-life quality because the painter concentrates on the face of the model, her fatigue, the circles under her eyes. No doubt her sleep was interrupted by the alarm clock, and she dressed and went to the studio to pose because she needed the money. In the painting the human content comes thru, and the model is a living person not a piece of flesh.

Other pieces with feminist content were Paula Latos-Valier's sculpture, at once funny and disgusting, of a woman's hand served on a dinner platter, and Martha Connors-O'Connor's framed prose piece 'A Woman's Choice' (ha-ha - her choice is the color of her lipstick). And there was a funny satiric piece by Mariene Wallin of a head wrapped with string and feathers, entitled 'Professor Under Glass.'

One piece of sculpture was almost prohibited from being displayed. A male government official from City Hall caused such a fuss over the piece that Mayor White was called in. The sculpture was permitted to be displayed. The piece which caused the disturbance was a male torso. Many of the paintings in the exhibition were of nude women, but none of these bothered the official. The furor was caused by the display of the sacred penis.

Other pieces which I really liked were Carolyn Conrad's subtle beautiful grey piece, made of long thin rectangles of unstretched canvas painted and sewn together; JoAnne Beasley's colorful scallop-patterns reminiscent of Indian designs; Anne Jenks' place-collage, done with pictures and maps and mirrors; Frances Kaplow's large silver nude for the simplicity of the form and the weird chemistry of the colors; Beatrice Dolnick's cracked ice painting for its intricate abstract of angles and colors; Judy Stevens' yellow sculpture piece; Mary Anderson's drawing of a frazzled-haired long-fingered sitting girl; Cynthia Garrett's drawing of the man with the long mouth; Jane Ehrlich's realistic oil of a city girl smiling in a garden of tumbled squash; Marsha MacDonald's simple beautiful family portrait; Gladys Winn's linear collage-and-paint; Paula Lannon Henderson's 'A Rosebud by My Early Walk,' two farout colorful luscious abstract fruit-and-rosebud pencil-and-oil sketches pasted on an old yellowed book with melody words and pictures in black and white; and Biganess Livingstone's two paintings, collages of air and canvas, great alive shapes, the periferal vision.

If you missed the show and would like either to be on WEB's mailing list or to become a member, call up Barbara Morris, Office of Cultural Affairs, Boston City Hall.

Jill and June

ANNOUNCEMENTS

- The Women's Craft Co-op is open to all craftswomen in the greater Boston area. We're just starting out, if you're interested come visit us at Polyarts or call 628-2881 for more information.
- Job Opening
Hampshire College in Amherst, Mass. is looking for a new Dean of the School of Natural Science and Mathematics. If interested the job description is at the Center in the newsletter mailbox.
- Self-Help Group being formed thursday nights. Call Barb at 864-4458. There are 5 of us who regularly do vaginal exams and are starting a study-political / medical action group. Still open to more women.
- The Cambridge YWCA will present Vietnamese women scholars and an American woman journalist in a special lecture series over three successive tuesdays. Feb 13, 20 and 27, at 1:00.
- The Cambridge-Goaard Feminist Studies Program is sponsoring a speakers series at the Cambridge Y. There will be a program on women and music Wed Feb 7 at 8 pm with Marian Leighton and on Wed Feb 21 at 8pm Ruth Tringham, an archaeologist, will speak on women in prehistory.
The fee for the entire series is \$5 (\$2 perlecture), students fee \$1 perlecture.
Childcare will be available. For further info call the Cambridge YWCA, 491-6050, 7 Temple St., Central Sq., Camb.
- Los Angeles - The co-director of the Feminist Women's Health Center was acquitted Tuesday of charges of 'practicing medicine without a license.' For aiding a woman in inserting yogurt for a yeast infection, Carol Downer was accused under Business and Professional Code S 2141 of 'diagnosing and treating' an illness.

'My wish is to ride the tempest, tame the waves, kill the sharks, I want to drive the enemy away to save our people. I will not resign myself to the usual lot of women. . .

Tieu This Trink in the year 248

The war is over by all appearances (except those soon to appear) and we are all tired of it. Tired of the insane bombing, agony, lies. So why another article about the war? Because it can't be denied that it has been a part of our lives in one way or another for many years. Because it will affect us for years to come as individuals and as a country. On that note . . .

There has been an analysis made by one of the 'male heavies' saying, in part, that this war is the most significant event in our history - that it has been a catalyst for the beginnings of change in this country mainly because of the hypocrisy and evil that it revealed to us about our government. Also because of what we saw working in Vietnam - a society based on cooperation, collective work, people selflessly struggling together. And it has been beautiful to watch. More important it has been INSPIRING. People in America can look to that country and see that there is an alternative. But this analysis does not fully tell how significant Vietnam is to us. The male left has chosen to learn what it wants from Vietnam and left out the most significant lesson - how vital the role of the Vietnamese women has been and what that means.

We can look to Vietnam as a model (not to be idealized but respected). It is a country that has a long history of hard yet successful struggles with sexism. Certainly there is still much to be done there but also much has been done there in liberating women from oppressive roles. Women are in the forefront of the North Vietnamese government (Madame Binh is a prime example). 68 women are members of the National Assembly, 50 are members of provincial people's councils, 38 women are members of provincial administrative committees, 24,674 are members of village people's councils. The Women's Union there has been and is a vital force in supporting, educating and liberating women to take their rightful place in society. Women in North Vietnam receive equal pay for equal work. Married women are called by their own names, not their husbands. More over, the war could not have been won if the women, 'the long haired army', had not fought so courageously (and in many cases better than the men). The list of accomplishments and victories of the Vietnamese women could go on and on. So far those accomplishments and their implications have been obscured by the neglect of the anti-war movement to give them a prominent place. We are hard pressed to find analysis on this aspect of the Vietnam struggle. I guess it's not 'important' enough . . .

In 1980 Ho Chi Minh declared: 'Without the complete emancipation of women the building of socialism is not complete.'

Another lesson from Vietnam - the Vietnamese women did not wait 'til after the revolution' to gain a substantial place in that society which is why a socialist society is becoming a reality there. Radical change will not be real change if women are not respected in their struggle NOW and if men do not struggle with sexism NOW. How painful it is to have to keep saying that . . . Any other type of revolution will be rotten to the core and will quickly disintegrate. It simply won't work.

Finally, we are also hard pressed to find analysis in the anti-war movement that SERIOUSLY takes into account the part sexism plays as a basis for the war our government wages on Vietnam. Do we think the rape of the women and the land will not happen again, again, again, in other 'conflicts' Nixon and cohorts get us into? Those G.I.'s learned that sort of behavior in this country where we see the same sexism raping this land and American women - those men did not just go out of their heads and become animals suddenly, they had been taught consciously and subconsciously to act like sexists to whatever degree they have been conditioned to. Don't we all know now that men who are taught to be violently aggressive, macho, to disrespect women, to see them as sexual organs instead of human beings will be the men who might join imperialist armies?

The lessons of Vietnam are there. How long can the male left put off doing the homework they don't feel like doing? For more about Vietnamese women, see WOMEN OF VIETNAM from the Vietnamese Studies series.

Anda

*'Swinging her arms, walking briskly
Like a vessel sailing against wind and tide
Proudly heading for new horizons . . .'*

from a poem by To Huu

NEW PROJECTS

Class Consciousness Meeting

There will be a Class Consciousness Meeting Feb. 2nd at 8pm at the Women's Center. All women are invited to attend to discuss how we feel about the different classes and the way class affects women as individuals as well as how it affects us within women's groups.

(If Newsletter comes out too late to make this meeting call Jean 776-7676 for information about the next one.)

Therapeutic Consciousness Raising Groups

We are seeking to bridge the gap between psychology and politics. Groups will explore relationships between oppressed women (using personal experiences) in the patriarchal system and how traditional therapy perpetuates that system.

Only by demystifying psychotherapy and politics can we understand and free ourselves from oppressive roles.

DeeDec--666-3539

Suzanne--738-4199

Sports Core

We are forming a group of women interested in sports (some women are particularly interested in basketball and volleyball). We would meet weekly and everyone would get a chance to do the sport of their choice for a week or so. Other possibilities are ice skating, hiking, soccer, swimming. Call the Center and leave message for Kitsy.

Art Gallery

If you would be interested in forming a group to collect, mount, and show women's art work at the Women's Center, call Li Min : 492-702

Silkscreen

This is at present a class for beginners, for which there is a small charge. Materials are supplied by the teacher, but are also paid for by the students. We eventually want to print feminist posters, hopefully using space in the basement of the Center. Call Li Min

Photography

A new photography group is forming. Discussions as to what the group will be doing will be made once the group is formed.

For more information and to find out when and where the meetings will be, call Shirlee--876-9174.

Job Service

I would like to get a group together to start a women's Job Service. Some possibilities are to research various jobs that are, can or should be opened up to women, start our own temporary office agency and/or any other ideas the group conjures up. If interested call Betsy 876-4641

Do you know your rights?

INFORMATION ON WELFARE: To find out what is do you/your children (for Cambridge 661-9390, 57 Inman St.) Stop in at the Women's Center or call Susan 965-0739 or Fran 773-4755. We can and will help you!

MORE WELFARE BEANS:

The Welfare Group, at this time, consists of a part-time counselor and some names and phone numbers. It has been very discouraging for us to try to pull things together with this group and not have any real interest generated at the Center (at least not enough to get the group moving in a constructive direction). The first article we wrote on starting this group - led to some sisters telephoning and voicing interest in the project. It's been hard for me to take the leadership of this whole project, because

I've never really done it before. The only knowledge we have is that of being on welfare and trying to survive with our children on their sub-living standards.

As we all know or should know - Welfare Rights Organizations are non-functional and with that goes the protection a large organization gives small numbers of people. It's not going to be easy, but there has to be something to take the place of it. Support is needed for people who want to appeal their cases. Sympathetic or interested people with time to learn the facts about Welfare Programs and ways of working around it are what we need. We need people to do counseling over the phone and at an office or in their homes. We need people to write leaflets and speak to schools on campuses about Welfare Genocide.

Today, people on Welfare must be aware that if you speak out in public - you always run the risk of being taken off welfare. There's no 'freedom of speech' for poor people.

If you are interested in helping us struggle to provide a service for poor people in our community then - come to the next open house at the Women's Center on the first Saturday of every month. There will be someone there representing our project. Together We Can Help Each Other!!



Together We Can Help Each Other To Survive!

Sisterhood Is Powerful!

Pinto Beans

PROJECT REPORTS

INFORMATION COMMITTEE - A new Project Sneer is out and it reflects how much the Center has evolved in the last six months both in activities and organization. The information committee is now turning its attention from internal organization and communication to the outside community. Many organizations have contacted us - high schools, colleges, the Public Library - seeking information. We'd like to develop new ways to present ourselves, using photographs, slides, tapes, posters, music, displays, skits, theatre, ballet, literature, anything we can (ballet? opera?)

We're pretty excited about what we're doing and hope more women will join us. Ideas & suggestions are welcome too. Meetings Wednesdays at 6 PM.



THE INTRODUCTORY COMMITTEE has been working together since the fall and we feel that these meetings have been a very valuable experience; having to articulate our views to women we didn't know and who had often had different experiences or who were newer to feminism than we were, helped to clarify many of our own ideas, helped us and the women who came to the meetings to grow.

We had originally hoped for a large number of women from the Introductory Meetings to in turn lead the meetings, but this hasn't happened, so we now need new women to be on the committee. You wouldn't have to make a long term commitment to lead these groups, as the committee was set up so that new women and those who want to can leave. Call: Dinah - 628-5352; Edie - 254-5776; Diana - 876-9174, or come to the committee meeting which is at the Center, every Sunday at 8 PM.

Good Healthcare for Women - it's about time!!!

WOMEN'S NIGHT AT CAMBRIDGEPORT FREE CLINIC has now been happening every Sunday night since July. We started out with 3 main goals:

The first was to raise the consciousness of women about our own bodies (that our bodies are beautiful, do smell good, and are not 'mysterious'). We also wanted to educate women about what we should demand from the medical profession (more research on women's problems and safe contraception, more knowledge, less expense, and more women para-medics and doctors to give care). In addition, we wanted to give good medical care (routine VD cultures, good screening and follow-up for all gynecological problems, good birth control counselling and help and careful attention to annoying vaginitis). We hoped that women coming to our clinic would feel friendliness and warmth and would feel able to talk to their 'para-medic.' To provide this kind of care we have gone thru over 6 mos. of training as para-medics. Doctors, lab technicians, and experienced para-medics have taught us to do routine

exams, lab work, birth control counselling, and diaphragm-fitting, and treatment for vaginitis. We do all these with doctors. We have lots of problems taking care of women's needs and trying to live up to our goals. We would like to be reaching more women in the Cambridgeport - Riverside area, and more older women. Tho there are now 20 of us (we started with about 10), there never seems to be enuf space or time to see all the women who come to us. So we try to see those women whose problems are most severe and those who can't pay for other medical care. We try to refer other women to decent clinics or doctors. We also try to have rap groups for educating but sometimes we don't have time during an evening. We would like to offer more complete care, but right now we've had only gynecological training, and we're still learning about that! We'd like to help other groups with self-help and other women's health projects. Also we desperately need doctors. Our 2 doctors are overworked!

If you would like to come to women's night, please call us on Saturday morning or Sunday night (876-0284) to make an appointment for a following Sunday. Or, if you have an immediate problem, come by around 5:00 on Sunday. We'll try to see you that night or refer you to someplace else. If you come, PLEASE tell us what you like or don't like about the clinic. We really want this to be a good experience in every way for all women.

Laurie,
for the Cambridge Women's Night
Health Collective, Mt. Auburn St.,

....another Project-

WOMEN AGAINST RAPE and other women from the area will be talking on the Paul Benzaquin Show, Thursday, March 15 at 9 AM on crimes against women. We need women to attend the show for audience participation. As many women as can should come. Call the Center for more info.

SUBSCRIPTION SPECIAL!!! Subscribe now to the Newsletter for \$2 and get a copy of *Mountain Moving Day* - the new album by New Haven and Chicago Women's Liberation Rock Bands for a additional \$3 (regular price \$5). Four dollars in all. A year of new plus a lifetime of listening enjoyment. Please use the form at the bottom of the page and indicate that you want the record too.

The daily staff of the Women's Center is in desperate need. Giving referrals and other Center information on the phone and talking women who come in, is a major vital function of the Center. We need more women to commit a few hours a week. This job can be formative and fun if the staff is working well together, giving each other support. Otherwise, it becomes a burden for a few women then can't keep their commitments to other projects or do an effective staffing job either. If you have any free time from 1-6 any please contact Cindy at the Center, 354-8807.

"Money is the root of all evil." Anon.

Here is a clearer picture of our financial situation. These represent typical monthly expenses:

MORTGAGE - \$234, recently raised \$10 because of property taxes

HEAT - \$75-100

ELECTRICITY - \$20, this with most of the lights not functioning

GAS - \$16

MISC - \$50-100, paint, windows, wood, mesh screening, gutters, mimeo repair, etc.

We have made twelve mortgage payments so far, totalling \$2708. Our original mortgage was \$18,700. Those twelve payments have reduced the mortgage by \$300. The rest of the money has gone to pay taxes (\$900) and interest (banks never loose money.) It would be good if we could reduce if not eliminate our mortgage. The large mortgage payment makes it impossible for us to have paid staff. We would like to be using the money we have to help women rather than the banks. Any suggestions send them to the newsletter c/o Cindy or Rochelle. Or if you have any time to commit to fundraising, please call us.



Life would be much easier if we had a METAL FILE CABINET, RUGS, SMALL WASTE BASKETS, BATHROOM SUPPLIES.

The following is the condensed version of a letter written by a sister in response to an anti-abortion article by Chuck Fager in the Real Paper:

A key point in the pseudo-radical approach is the equation between the fetus and other dependent individuals - welfare people, sick people, old people. The crucial and obvious distinction is that such dependent individuals are the responsibility of society as a whole. The old, the sick, insane, retarded, handicapped are cared for (ideally) by institutions and the individuals directly involved in their care are compensated and, more and most important, free to stay or leave as they choose. In this there is NO analogy to the relationship of an unborn child and its mother. At the present stage of technology, no one else can take over the carrying and bearing of the child. To be compelled to carry and bear it is the enslavement of one individual for the sake of another.

Mr. Fager says: 'Nor is there any value in the related notion of 'viability,' because even a normal healthy newborn is utterly unable to take care of itself.' The viable infant can be cared for by any number of interchangeable persons, the unborn cannot. He also refers to 'the attitude of the natural mother, which is affected directly for no more than nine months.' Not if one's mental or physical health is permanently affected.

On the issue of when a fetus becomes human, I would favor a definition of 'life' similar to current scientific definitions of death that is, life begins when brain waves can be detected. This, I have read, occurs in the 3rd month, corresponding, oddly enough, to some medieval Catholic definitions that the soul joined the body in the third month. This would be a workable definition, at least in a social system where no abortions were postponed for reasons of ignorance, poverty, or archaic state laws.

As for defining life by the moment of conception, as Mr. Fager does, I wonder if he has noticed how his arguments sound against the practice of contraception. All those sperm cells, all that potential life, whose will-to-live is so clear and indisputable, how can we apply that 'repulsive term' of 'wantonness' to them?

Perhaps, being a man, this has never occurred to him? Perhaps, being a woman, I am used to denying the right-to-life of one potential human being per month. I am certain, once he sees this connection, we will have a new article from him about strengthening the laws against non-procreative sex.

Lindy Sutton



Dear Sisters:

ON OUR WAY has a good variety of announcements, notices, community awareness articles and personal experience articles. It would be good to open the newsletter to any women willing to write (using your discretion on whether to publish it or not). Another interesting idea is to have more news on what women all over the country / world are doing. Thank you for sending ON OUR WAY AND I'm gladly sending my 2 dollars.

Soozi Sterling

The Staff responds: We welcome contributions of articles by all sisters. Next issue we are particularly interested in articles on Vietnam.

EDITORIAL NOTE

A women asked why only first names are used by the ON OUR WAY staff. The practice began when women didn't want to be too easily identified and there is still some reason for this kind of self-protection, as much from cranks as from the 'authorities'. Many women don't feel much identification with their last names, which are in fact, their father's father's father's names (or husband's father's). We think of the use of first names as friendly and casual and not cliquish. After some discussion, the staff decided to continue listing our first names and signing articles that way.

NEWSLETTER STAFF
FEBRUARY 1973

Susan, Val, Anda, June, Jill, Cindy, Dianne, etc.

SUBSCRIPTIONS LAST CHANCE

For those of you who have been receiving ON OUR WAY this issue is the final one to be mailed unless we hear from you. Women who have just added their names to the mailing list will get two issues free. Then - use the form, sending however much you can afford - we suggest \$2.00 - for a year's supply of great newsletters (we are planning one issue a month.) If you really can't pay anything, come in or call an office staff person: PLEASE KEEP YOUR ADDRESS UP-TO-DATE!!!!

NAME
 ADDRESS..... ZIP.....
 DATE SUBSCRIBED..... Check if already on list.....
 Comments

ON OUR WAY

THE WOMEN'S CENTER
NEWSLETTER

VOLUME III, NUMBER 4
MARCH 1973

THE WOMEN'S CENTER

46 PLEASANT STREET

CAMBRIDGE, MASSACHUSETTS 02139

354-8807

NEWSLETTER STAFF
MARCH 1973

Cindy, Anda, Jill, Val, June
Susan, Diane, Marilyn

INTERNATIONAL WOMAN'S DAY CELEBRATION

by Cindy



In 1891, in Czechoslovakia, the Social Democratic Party declared March 8th annual International Women's Day. On March 8, 1908, socialist women in New York held a mass demonstration of working women for suffrage. In 1920, the celebration of this day was adopted by the Soviet Communist Party. And March 8, 1971 is the real birthday of The Women's Center because on this day 888 Memorial Drive, a Harvard-owned building, was seized by Boston women and declared our women's center. As a result of the support we got during that struggle, we were able to buy the house at 46 Pleasant Street.

This year in Boston March 8 was recognized at various schools by feminist programs and on March 10, Saturday, by a march and rally thru downtown Boston to protest crimes against women and to celebrate our solidarity / sisterhood. The day was dedicated to Harriet Tubman and to the American Indian struggle at Wounded Knee.

(Harriet Tubman was born a slave and died a free woman - she was a guerilla soldier, known as General Tubman, a scout, and nurse, and she led 300 slaves to freedom along the Underground Railroad.)

The following are my impressions as I stood with 500 women listening to speeches which catalogued the offenses and assaults made upon women daily. A paramedic from the Cambridgeport Women's Clinic described her recent experience at a hospital where she went for treatment after an accident - the doctor prescribed a painkiller but after learning she was receiving Medicaid he threatened not to give her the prescription, saying that such a strong

young woman should be working for an honest living. It is this kind of discrimination which makes it essential for women to develop our own sources of good medical care; we are not going to get it any other way. The abortion counselling group from the Women's Center said that despite the recent Supreme Court judgement there is little to indicate that Mass. hospitals will provide any facilities for abortion. Women Against Rape (also at the Women's Center) has been researching what happens to women after we are raped and is developing ways of supporting rape victims. Other kinds of rape as psychological rape and verbal abuse/assault on the street, tho not 'illegal', are just as much crimes against women.

Liz Fenton read her poem 'New Year's 1973' which was printed in the last issue of 'On Our Way.' A woman from Boston College told about the administration building takeover. A Chicano lettuce worker from California talked about the boycott and organizing struggle. There was a woman from Lowell involved in tenants' unions.

Pinto Beans who is on the 'On Our Way' staff pointed out that there is no real distinction between welfare and working women - that for most women it is a cycle of going from one condition to the other. Rather than continuing to say 'it's not my problem' both welfare and working women could identify with and therefore support each other.

A speaker from Self Defense for Women said how the feminine ideal really describes a weak, toneless body. Women are not given ways of developing our bodies - we can create the strength and control we need to make our bodies useful to us.

A group of karate students demonstrated their skills very impressively, showing that we have the ability to defend ourselves against crimes against us. It was very exciting to see that we really can fight back. Six women in 'gi's' (karate uniforms) demonstrated various punches and kicks; several sparring matches showed control and self-confidence. Finally three attempts were made to break pine boards - two succeeded. The force concentrated

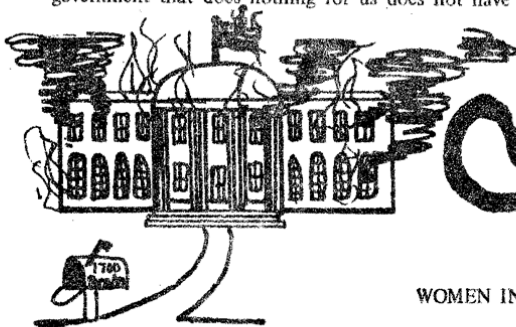
on one spot is so great that one woman must hold each side of the board with another supporting her (totalling four). The first woman cracked the wood in two with the part of the forearm where it meets the elbow. The

(continued on last page)

SOCIAL SERVICE CUTBACKS

If this newsletter reaches you before the first of april, you should send letters and postcards to Director, Social and Rehabilitation Services/Department of Health, Education, and Welfare/330 Independence Avenue, S.W./ Washington, D.C. 20201, protesting the new social service regulations which threaten to go into effect on that date. The changed regulations embrace cutbacks in many vital areas. Here are some of them (from the New York Times, jan 30 1973): OEO dissolved /Community Action Program (heart of the War on Poverty) eliminated / Urban Renewal phased out / Model Cities Program discontinued / public services jobs scrapped / Job Corps, VISTA, and other volunteer programs endangered / Emergency Employment Assistance Program ended / Family Assistance Plan eliminated / dismantlement of most elementary and secondary educational programs / no more money for direct aid to colleges and universities / NIMH Graduate Training Grants discontinued / private market mechanism substituted for federal capitalization of student loans / Medicare rates for the elderly more than doubled / hospital reconstruction eliminated / federal financing for local mental health programs phased out / training grants phased out and the level of research grants cut / restrictions on sewage treatment plant programs / suspension of housing subsidy programs / elimination of Economic Development Administration / traditional civil rights and new legislation deleted / severe restrictions on pure research / rural housing subsidies severely trimmed / rural environment assistance programs cut / special school milk program cut / homemaker, health care, and other in-home services for the elderly and disabled cut / day care cut / child care assistance for former welfare recipients eliminated / hot lunch programs, counselling services, and health services eliminated or drastically reduced.

Nixon said, ask not what your government can do for you, ask what you can do for yourself. We say, a government that does nothing for us does not have the right to exist.



CONTINUE TO STRUGGLE

WOMEN IN THE MEDIA

Support our sisters in the media. Show support for the women working on the Boston Phoenix, the Real Paper, and WBCN by writing and calling in response to articles and programs which they write and produce. Also register your criticism of sexist material including advertisements. Let the owners and managers know that there are women in the audience and that we don't accept their ideas of what we want presented.

Radio shows done by women----

Female Liberation does a half-hour talk show called 'I Am Woman' every saturday morning, 9:05 to 9:30, on WBZ-FM. The show is taped on wednesday and every week a different topic relating to women is presented. If you want to become involved or suggest a topic or just talk about your response to the show, the person to speak to at FL is Joan Wickler (491-1071). Also, if you like the show, you should call up WBZ (254-5670) or write them a letter, since this would improve the sponsor-station's attitude toward the show and the women doing it.

On WBCN, Jamaica Plain Jane does a show called 'School Days' at 7 pm on monday nites, and a prisoner dedication and lock-up show from 11 pm to midnite on sunday nites. Maxanne deejays weekday afternoons and weekend afternoons and mornings, and Dinah deejays monday, tuesday, friday, and saturday afternoons and sunday mornings. Call them up (WBCN, 482-3358) and let them know how you like their shows.

(Children have a place in the Center and a reason for being here just like any woman. Seems we could try to relate to the kids who come in a little more!)

WANTED: WOMEN TO LIVE IN CENTER-

The Women's Center needs women to live here starting with the end of April (one permanent and one temporarily for May). There is a lot of responsibility with this type of live-in situation. Anyone who'd live here would be part of staff - in charge of the security of the house (locking up, etc.) and a million other things necessary to the life of the Center.

To live here you would have to deal with not being able to have much real privacy, a 24 hour comittment to what goes on here - or who takes responsibility when you're not here. It's a hard commitment for anyone to make and one of the hardest parts is maintaining some sense of control over your own life.

You would have your own room - but alot of things go on here and unless staff's or core's responsibility

A Review by Jill.



Zelda Fitzgerald, belle of her small southern town. Married F. Scott, moved up north to New York City. The dashing young flamboyant couple. Made it in the newspapers, the magazines, the chic New York circles. Love of life, searching out a new way. Hip in the twenties, making it in the party scene, the chic upper circles. The Perfect American Couple, young and in love, bursting with energy and wit. Sober and scintillating, drunk and full of laughter, snapshots in the newspapers.

F. Scott made it early as a writer. He dug on the enthusiasm for his books, both he and Zelda dug how the media embraced their image. They lived it up, rich, couch and theatrical, acclaimed for the joy in life and love they represented. Played it to the hilt. Sometimes they got too drunk and made a scene, but the admiring media pardoned them, as a dotting grandmother might pardon two beautiful but mischievous children.

Living to the hilt. Dressing up, partying around, playing up their love affair, basking in the warmth of public approval. Going to luncheons armed with bright sayings they had thought up the night before. Lounging in their chic New York apartment, quoting to each other descriptions of themselves from the newspaper.

Zelda too had artistic talent, but she had not been taught to exploit it. Had been taught to stay cool, be the Beautiful Woman, the dazzling piece of walking talking furniture. So she never wrote fiction --- that was her husband's department --- but she loosed her creativity composing letters. Letters which F. Scott dissected and used in his novels, masking the words as his own.

Then they had a baby. Or rather, Zelda had a baby. Because F. Scott was too busy being an author to take much part in the caring for and upbringing. But Zelda, flamboyant young beautiful thing, living for her image, for the media's love of her, wasn't much fit to be a mother either. Meanwhile, here they were aging and life becoming serious. F. Scott wanted to write, he wanted Zelda to leave him alone and be a mother and a housewife, as well as give him content, ideas, and phrases, verbal and physical material, for his novels. The daughter wanted to be cared for and taken care of. The public wanted beautiful symbols, perfect love, youth, radiance, a beautiful theatricality. The media wanted witty quotes. Everyone wanted to be sustained and entertained. But what did Zelda want?

Face the realities. Only one life, and everyone else seems to be getting what they want out of it, or trying. While Zelda is living for others, her own self emaciated and underdeveloped. Not wanting to stay home watching the baby while F. Scott goes out galivanting. Not wanting to see her own words plagiarized, penned with her husband's name. Starting to see that she is living for others, wanting to live for herself, to be herself.

So Zelda decides to take up an artistic avocation. Can't be writing, her primary love: that would create too much friction between her and F. Scott. So she decides to become a ballet dancer. Everyone tells her she is too old, that one must start training while the body is still in the process of formation. F. Scott tells her she is shirking her responsibilities as mother, neglecting the home, marring the idyllic familial happiness. But Zelda continues learning, practicing, pushing her body. Spending long hours at the studio, coming home tired but fulfilled. For the first time in her life she is living for herself, is doing what she wants to do.

And no one is for her: not the public, not her family, not even her own body. In a strong show of will she keeps it up as long as she can. Then, under the weight of constant criticism and disapproval and bodily fatigue, she collapses.

This collapse the first of many. Having breathed the scent of self-fulfillment, she will try again and again to achieve it. While criticism, pressure, self-coubt, financial dependence on her husband beat her down again and again. Having found fame and a "happy" family, F. Scott wants eventually of her sanity. Constantly thwarted in her struggle to be herself, Zelda suffers a series of nervous breakdowns. In and out of mental hospitals. Meanwhile F. Scott writes her loving letters and continues to use her as material for his books.

Now the ultimate indignity. Zelda finally writes a novel. Save Me The Waltz, a fictionalized autobiography. She writes well but wordily; needs a good editor and nobody takes the trouble. Meanwhile, sighing with pity for his poor insane wife, F. Scott sues her for using as content of her book the substance of their married life, substance which, he declares, rightfully belongs to him as the professional author of the two.

Zelda, broken, beat, kicked down again and again. This is what happens to your beautiful symbols, America. This is what forms the substance of your pitiful, compassionate books. The poor mad women. Sad, certainly. Interesting, certainly. And the crazy obsessive scientist who drives and drives them to it, so that he can stand peering through his microscope, leering in fascination, scribbling in his notes.

PRESS-TIME Announcements....

JOB DISCUSSION/ACTING GROUP

We would like to start a group to discuss temporary or part-time work possibilities. If you have any ideas to contribute or are interested in starting a group, call Sue at 628-3914 or Ext 547-3250.

CELEBRATE SEXUAL CONSENSUOUS MEETINGS AND SYMPOSIUMS AT FIVE P.M. AT THE WAREHOUS GARDEN.

THE CAMBRIDGE YWCA OFFERS A WIDE VARIETY OF COURSES ... bicycle repair, pottery, auto mechanics, self-defense, women and literature, plus many sports and crafts

...AND SERVICES...child care, organized trips, lectures, etc. CALL 491-0050 for information.

N.O.W. TO HOLD SEMINAR ON SEX BIAS IN JOBS
The National Organization For Women has announced a Spring Semester, "Sex Bias and Your Job," to be held Mar 5 at Boston College. The seminar is open to all women. To find out about this, call N.O.W.: 267-6160. Call now!

LEARNING TO DEAL WITH DIFFERENCES

by Susan

The women's movement's greatest strength is in its unity, its growth and changes, for all women. It will not be easy to make this kind of unity — we have been taught to believe that in every difference is a right and wrong, in every conflict a winner and a loser. The women's movement must learn how to avoid factionalism, and I think that an examination of recent events at the Women's Center could help give us a better understanding.

There have been some resentments and bad feelings at the Women's Center for a long time and they had been kept submerged. They were conceived of and labeled 'differences in politics' and strong emotions involved were left unnamed. They kept us from working well together, they contributed to forming 'cliques' and isolating group from group within the Center, they brought down the level of trust and respect among us, and yet for a long time they were not confronted. After plans for International Women's Day were nearly paralyzed and several people dropped out of the planning committee, it was finally brought to a Core meeting. The results were good, the level of bad feeling subsided, people said they felt better about it, the Center was still standing, and plans were made for further discussions. It's important for us to try to discover why it took so long for this discussion to come about so we can make it easier for ourselves/each other in the future.

Previous discussions had been attempted. A school meeting was called to discuss different feelings toward the building. Some women wanted to consider selling it. Others wanted very much to keep it, and one very positive result of that meeting was that women were spurred on to utilize the Center more, and in six months the Center grew from being the Women's Center School to being so strong and active that its projects fill three pages as well as most all of its time and space. But that meeting did not dissipate bad feelings — it compounded them. Differences took on the characteristics of 'opposing factions' and antagonisms remained that subsequent events played up, irritated, and augmented.

As feelings appeared to deepen, attempts were made to get women together to discuss differences. Since the differences had been labeled political, political discussions were called for. The one I attended certainly did not generate bad feelings — for no differences came out. I think the topic was welfare or neighborhood women — and everyone was on the same side. No more political discussions were held, not I don't think because people did not want to discuss their politics, but because they were not filling the original need — to discuss our differences. I think that the politics of women at the Women's Center are very, very close. I do not know why our differences were so readily labeled strictly 'political.' Perhaps because our politics have been a bitter struggle for all of us, they are fairly new to all of us, and we often consider them the best thing about ourselves — perhaps we are all a bit defensive. But I believe that feminism could encompass an even broader range of political ideology without internal contradictions. Our differences are differences in emphasis, focus, or special interests and we need those differences for all the different kinds of issues attacked and actions undertaken. Our differences are differences in style and manner of presentation and it is easy to confuse the two for they are interrelated. But it is important for us to examine that style and manner as well as the politics, to remember the person, for the impersonal labels mislead us and turn us away from each other. We know the personal is political. The political is also personal.

We did not turn on each other and accuse each other. Instead we tended to brood in solitude and then vent our feelings with sympathetic friends and 'allies.' The feeling of cliques and camps began growing. It should not surprise us that this was the reaction, for it is the basic defense mechanism of our society. Isolated havens of common ideas and loyalty are based upon differences (families, religions, countries) and each member defends his or her own group instead of trying to understand the reasons for the differences, the reasons for the existence of the other groups. It makes each group seem very strong in their collective beliefs and serves to intimidate individuals and deter them from questioning — questioning is responded to defensively and a challenge is met with an attack. We have all learned the defense mechanisms necessary to survive in a hostile environment, and it will take a lot of trust and time to unlearn them. We should be amazed at our strength and trust that all along women maintained contact and never stopped trying to better integrate the various strands. But a lack of open, collective discussion contributed to pushing people towards the traditional pattern of 'opposing factions.'

Another difficulty which impeded a free exchange of ideas and feelings was that certain women were extremely articulate and intellectually well-organized. Women with 'partial' feelings or incompletely formulated ideas felt incapable of expressing them adequately and afraid that they would not be able to defend and justify them. This is a problem that occurs again and again in groups and meetings and one in which people's differing manners of presentation are usually not well understood. The more articulate women appear to be condescending, not open to learning from other women, not really granting all women equal respect. The less talkative women appear to be going along with group decision or not willing or able to participate in the decision — making process even when asked or urged to do so. There is no easy solution to this problem. If it is strength and self-confidence that are intimidating us, certainly these qualities are valuable and cannot be abandoned. But we must remember that we present ourselves according to socially-taught roles — and our society teaches us to mask our true feelings rather than expose them. The more verbal women are assumed to be stronger and more self-confident and this is not always the case, just as quiet women are not necessarily timid and unsure of themselves. Our manner is often a direct contradiction of our feelings. We must remember that while we are proud of how much we know as women, we cannot pretend to know all — we must still go on learning and growing and that need never stop. We can be proud of our ability to organize and utilize our experience and knowledge — we can also be proud that we reject rigidity, that incomplete ideology frequently means that we are more honest with ourselves and others about not having all the answers, that we do not try to impose one single correct ideology to cover 'all men in all times.' We have been trained to respond to the most forceful assertion as the correct one — and we must change our listening habits along with our speaking habits.

The Center could have disintegrated around this split. Women could have become dissatisfied and frustrated and quietly dropped out. It has happened to many political movements before; it has happened to women before. Perhaps one reason this was not dealt with sooner was the very real fear that the Center was not strong or stable enough to take the strain. But this time we found that our differences were not so deep, our feminism and respect for our sisters not so shallow, and the Women's Center was strong enough to keep it all together.

The problems have not been solved. The differences remain to be discussed. But we have unburdened ourselves of some of the antagonism that came about through lack of understanding and lack of open collective discussion. And we have learned much — about the danger of small tight groups — which shows us how strong collective power is; about the dangers of political labels which cut us off from what a person is really saying or doing; and about the dangers of speaking more than listening, teaching more than listening. It has been said that one learns through teaching, but we are beginning to see that we can teach through learning — that sisterhood and collective love can only be transmitted through continual learning, and listening. We are beginning to struggle with our differences together, with trust and with respect, and that is the way to succeed.

The WOMEN'S YELLOW PAGES, Greater Boston's community resource manual for women, is looking for donated office furniture and supplies for its new office. Desks, filing cabinets, typewriters, chairs, lamps, miscellaneous office supplies are needed. Contact Boston Women's Collective, Inc., 254-1380 or 547-9104.

I am a feminist interested in organizing a small group of like-minded feminists to bicycle to Rio de Janeiro in Spring 1974. I estimate seven months to a year travel time.....and have lots of exciting ideas about method, route, etc.

Call Margaret 354-8471 if interested, or just to talk about this trip.

SUBSCRIPTION SPECIAL!!!!

Subscribe now to the ON OUR WAY newsletter for \$2.00 and get a copy of MOUNTAIN MOVING DAY---the new album by the New Haven and Chicago Women's Liberation Rock Bands---for an additional \$3.00.(regular price of the record is \$3.50). Only five dollars in all. A year of newsletters and a lifetime of listening enjoyment! Please use the coupon at the bottom of this page and indicate that you want the record also.

SPECIAL FILM SERIES

FILMS ABOUT WOMEN * * * * *

A special series of films about women, sponsored by the Women's Center, Female Liberation and the Cambridge YWCA. Sunday nights at 7:30 p.m. at the Cambridge YWCA.

- April 1 --- Salt of the Earth
Genesis 316
- April 8 --- Solid Gold Cadillac
- April 15 --- Womens Happy Time Commune
The Women's Film
- April 22 --- Betty Tells her Story
Joyce at 34

for more information call Debby Rose at the Female Liberation office. \$1.50 admission, or \$5.00 for the series of four evenings.

THE WOMEN'S CENTER COFFEEHOUSE
COFFEEHOUSE
COFFEEHOUSE

entertainmententertainmententertainmententertainment

Saturday nights I

WOMEN'S POETRY READINGS
at the Female Liberation office(639 Massachusetts Ave.----over Woolworth's) every Friday at 8 p.m.

- April 6 --- S.P. Wonder
- April 13 --- Miriam Palmer
- April 20 --- Helen Neville
- April 27 --- Marjorie Fletcher

Contributions accepted. Any women interested in reading, or if you have questions, call Female Liberation and leave a message for Karen.



WOULD YOU LIKE TO PLACE AN ANNOUNCEMENT HERE IN THE NEWSLETTER?
Simply send in your announcement (carefully printed so it's legible) to Newsletter, the Women's Center, 45 Pleasant Street, Cambridge, Mass. 02139. For the April issue, make sure your letter is mailed before April 10.

THE WOMEN'S CENTER LIBRARY needs people to staff. Like to spend a pleasant afternoon reading? The library wants you!! New books are coming in, so look for announcements here in the newsletter about the most recent arrivals of women's literature. There will also be book reviews, starting the next issue. Those of you who borrow books....remember the library really works only through cooperation. Right now we're low on staffers, so the library might be unattended when you come. Please patiently read the signs posted on how to borrow a book or purchase literature. Suggestions as to what books you'd like to see added to the collection are most welcome. If you want to staff a few hours a week on a regular basis, call the Women's Center 354-8807 and leave a message in the library box, leaving your number so you can be reached.

WOMEN AGAINST RAPE meet every Sunday at 3 p.m. at the Women's Center. For more information call the Women's Center 354-8807, or Carline 782-2899.

THE RAPE CRISIS Center's phone number is 492-RAPE, twenty-four hours a day. Women are needed to staff and provide transportation.

JUDY FENTON READING HER POETRY -----
it happens Wednesday April 4 at the Cambridge YWCA at 7:30 p.m. It's free, and child care is available. Sponsored by Cambridge / Goddard Feminists Studies Program and the YWCA.

A WOMEN'S PLAY --- A TEMPORARY WORLD
a people's theatre production
Directed by Brenda Wolcott, the show explores issues in the lives of Black and White women through improvisation. This play will be at the Cambridge YWCA April 6, 7 and 8 at 8 p.m. Everyone's invited. For further information, call 442-9834.

Here is something to rip off!

SUBSCRIPTIONS

For those of you who have been receiving ON OUR WAY, this issue is the final one to be mailed--- unless we hear from you. Women who have just added their names to the mailing list will get two issues free. Use this coupon, sending however much you can afford---we suggest \$2.00---for a year's supply of great newsletters(we are planning one issue every month). If you really can't pay anything, come in to the Women's Center or call there and ask an office staffer.

THE VERY LAST CHANCE

PLEASE KEEP YOUR ADDRESS UP-TO-DATE!!

NAME

ADDRESS

.....ZIP

DATE SUBSCRIBED.....CHECK IF ALREADY ON MAILING LIST.....

AMOUNT ENCLOSED.....

I also would like to get the Mountain Moving Day record ← Check

~~Continued from first page)~~

second tried her fist, but was unsuccessful. Lastly a woman was able to take aim, take three forceful steps, and break the board with the side of her foot.

The few men who were wandering by were visibly disturbed by what they saw and tried to comfort themselves by hiking up their pants and twitching their shoulders.

We all went into the street thru the shopping district into the combat zone. For once I was able to walk past 'girlie' shows, male-created pornographic movies, and the Playboy Club and feel something other than rage. I felt strong, supported and absolutely sure of myself and my ideas. We sang 'We're tired of fuckers fucking over us.'

The march went down past Charles Street's hip boutiques, bars, and Jail, and Mass. General Hospital — the seat of old Boston's medical abuse — on to Faneuil Hall, the cradle of American oppression. There a woman described the crisis Nixon and HEW are putting childcare in (see elsewhere in this issue for details). A woman spoke about the Red River Dykes. This is a reality only in the minds of many lesbians who are now able to be concerned with more, to be an active force in the community, and to give support for such struggles as those at Wounded Knee and Vietnam. It was pointed out by another speaker that the mental health system is structured to re-socialize women back into socially-accepted roles. She said that a majority of people in mental hospitals are women whereas a majority of people in prisons are men. This shows that while men tend to relieve their frustrations thru violence, women tend to turn that frustration inward, where it eats away at them and causes them to be labelled 'crazy' or 'depressed' or 'frustrated' or 'maladjusted.' Karen Lindsey read her poem 'Vampire':

VAMPIRE

*when they found they'd given birth to a vampire
they had her eye teeth removed.
it was a delicate operation;
still, they said, it was worth it.
for her fifth birthday, they bought her a yellow dress.
she got a nosebleed all over it, and laughed.
they got scared.
when she started her period,
they bought her boxes of white things that promised
not to impair her virginity and told her not to be frightened.
she wasn't.
it's my blood, she said, i know what to do with it.
in school, the nuns prayed for her, every day.
one nun had a tiny phial, with the*

*blood of a holy martyr in it.
they found it one day under a desk, empty.
no one said anything, but her parents
sent her to the dentist to see
if the teeth had grown back.
she hit his hand, and licked her lips.
next day, she stole a suitcase and left town.
still, they all know she's there,
and no one goes out after dark.
they tuck their daughters into bed, and lock the doors.
they say, we should have killed her back then,
when we first knew.*

*and the daughters lie awake in their beds,
and smile.*

(reprinted from The Second Wave, vol. 2 number 2)

Joan Wickler sang some great stuff that warmed us all up again after standing around in the cold.

Eight women were arrested saturday for allegedly defacing public property, disorderly conduct, and one charge of assault. A lot of money is needed for their defense and we hope everyone will contribute.

Saturday night we had an all-women's dance. Witch — the women's band — did a terrific job. The place was packed. Seems we all had a great time and managed to defray our expenses plus raise some much-needed funds.

KNOW ANY GOOD FEMINIST JOKES?

— send them to the Newsletter, c/o the Women's Center,
46 Pleasant Street, Cambridge, Mass. 02139.

NEWSLETTER
46 Pleasant Street
Cambridge, Massachusetts 02139

THE WOMAN'S CENTER NEWSLETTER

Volume III, Number 5

April 1973

46 PLEASANT ST., CAMBRIDGE, MASS. 02139



WE NEED ENERGY - YOU HAVE IT!!

The newsletter needs new energy. Our last meeting consisted of 4 women. Almost everyone is tired of doing it. The newsletter is an important vehicle of communication for the Women's Center - and should be a responsibility of all projects (as they are part of the Center). A lot of projects feel that they have so much to do in their own projects that the newsletter and core meetings and maintenance are not important, and/or cannot be fit into their schedule. But if all of these things aren't taken care of - there won't be a Women's Center.

Fundraising is another thing that's being neglected here and in the women's movement in general. A lot of criticism has been leveled about the women's center not being effective in bringing women into the women's movement. Women have come in and felt they have not been treated friendly enough. Well, we don't have time to be friendly if we can't take care of what we need to do to survive. Nobody likes to do all of the work. Maybe if we're more conscious of the fact that behind a nice thing like the Women's Center there are many hours of work, tears, fights, discussions, housework, energy - in order to make a place for women to come to figure out their lives. . . then maybe women can feel a certain responsibility to helping the women's center survive.

We need women to work on the newsletter; the meetings are Monday nites at 6 p.m.

We need women to be a part of the core group which consists of women who want to be concerned with the vital functions of the women's center; all projects are supposed to be represented in core, but they aren't. Meetings are Monday nite at 8 p.m.

The fundraising group, information group, maintenance group, child care group, welfare group - all need women to be a part of them.

Please give us feedback. We need you for input - outreach; we cannot be an entity within ourselves.

Sisterhood is Powerful

Pinto Beans

CUT BACK ON CUTBACKS!

On April 1st, the government was supposed to have cut back on all social services: Daycare, surplus food, OEO - you name it, they cut it.


There has been such a wave of outrage from the public that the government was forced to say they wouldn't cut back until June or September, so that the public could hold hearings to appeal these outrageous attempts at the annihilation of all low income people.


April 10th was named "National Working Mother's Day" by the National Childcare and Child Development Council, in opposition to government cuts and regulation changes. A speak-out was held April 9th at the Charles Street Meeting House to commemorate and support National Working Mother's Day. Despite all statements made by the government that they are not going to go through with the cut backs until the people have their say, daycare centers and surplus food programs are closing very fast.

A group of people doing work around these issues is the People's Coalition Against Cutbacks at 639 Mass. Ave. in Cambridge, phone 491-1071. The Welfare Project at the Women's Center is also interested in working on these issues.

Both of these groups need you energy, ideas, or donations of paper, ink, and stencils for a Gestatner mimeo machine. Please give your support to the struggles of low income people.

Pinto Beans


The women's center newsletter was put together by -
Carol, Susan (Pinto Beans), Cindy, Kitsy, Adrian, Jill, Robin,
Liz, Jenny.


A letter to the newsletter -

Dear Sisters:

Thank you for sending me a copy of your newsletter. I was hoping someone from the Women's Center would write. I have been there several times and talked to people about Boston Gay Youth, our present group. Many of the younger girls found what they were looking for at the Women's Center and wanted no part of us. I think what scared a lot of them off was the fact that it was a mixed group. What I am planning now is to form an all-female subdivision of Boston Gay Youth to attract more women. I feel very much alone.


Thanks again. Please keep us on your mailing list and place us on any other mailing lists you think would be helpful to people our age. Keep in touch.

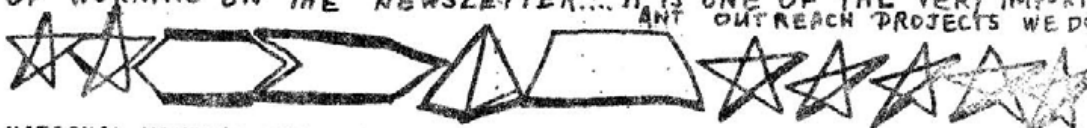


In Sisterhood,

Nadel Pearce
Corresponding Secretary
Boston Gay Youth
c/o HUB

P.S. Our group is the former HIGH SCHOOL GAYS UNITED with a different name.


WE NEED PEOPLE TO MAKE A DEFINATE TIME COMMITMENT - IN TERMS OF WORKING ON THE NEWSLETTER... IT IS ONE OF THE VERY IMPORTANT OUTREACH PROJECTS WE DO



NATIONAL WOMEN'S DIRECTORY - A national directory of women's activist projects is being compiled by Susan Rennie & Kirsten Grimstead, 340 Riverside Drive, Apt. 8-C, New York, N. Y. 10025; phone - Mo 3-6211.

It will be a Women's Yellow Pages on the national level; its main concern will be "how to and where to . . ." - women's projects by and for women. Anyone wishing to contribute to the directory should send material to the above address.



FUNDRAISING - WOMEN'S ART AUCTION & SHOW

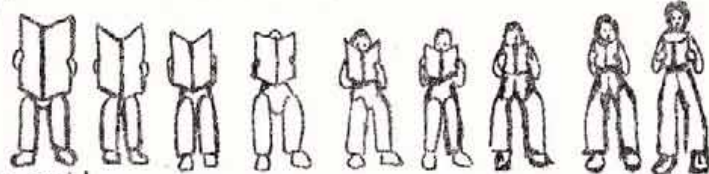
A woman who has had experience in fundraising has suggested a women's art auction and show. It is a good way for women artists to get their works shown, donate some money to the Women's Center, and perhaps get some money for themselves. We have no idea how to judge what each piece of work would be worth, so each artist should be responsible for that. People who would want to be in the show should begin to contact one another and set up meetings for setting a date and how to publicize it, etc. We have some leads about where to have the show, but a lot of planning must be done on it so that it can be a large success. I am interested in working on it - contact me through the Women's Center - 354-8807, or at home - 965-0739. Or write to Fundraising Art Show, c/o Women's Center, 46 Pleasant St., Cambridge, Mass.

Please feel free to help on this and any other fundraising events, as not much energy is usually generated when it comes to taking responsibility.



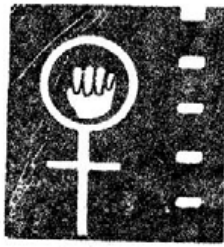
WOMEN'S NEWSPAPERS FOR SALE

The Women's Center has women's newspapers for sale (and some for free) as a new fundraising project. Part of the money will go to the Women's Center and part to the newspaper. We have Off Our Backs, The Majority Report, Triple Jeopardy, Morning Glory, MOMMA, and hopefully more soon. We hope women will support this project - its good to know what's going on all over the country in the women's movement. Papers should be bought from the staff or paid for in the Women's Center donation can.



A WOMEN'S SONGBOOK is out!
Finally, songs for us, by us! There are 23 songs, drawings, and a chord chart. Sample titles: "Heaven Help the Working Girl", "The Un-Fair Affair", "We Don't Need the Men", and "Male Supremacy".
Send check to: Women's Herstory Library, 2325 Oak St., Berkeley, Ca. 94708. \$2 - woman to woman, \$3 - charter orders, male orders, institutions, \$5 - subscriptions (first two books & postage); plus postage: \$1 airmail, 80¢ first class, 50¢ 4th class for two books, 10¢ each additional book.

The "Herstory Synopsis," a list of women in world history, has been especially prepared and published for International Women's Day by the Women's Movement Archive-Library. This is good background material for women's street theater, radio programs, picket signs, posters, graffiti, and other celebrations, as well as for women's courses. Send \$1.00 plus 20¢ postage and handling, to Women's Herstory Library, 2325 Oak St., Berkeley, Ca. 94708.



WOMAN'S CINEMA

WOMEN'S CINEMA FILM SCHEDULE

Films are being shown on Sunday nights at 7:30 at the Cambridge YWCA. Admission is \$1.50. Open to everyone.

We have had some difficulty obtaining all the films we order. There are a couple of reasons for this: frequently we deal with small distributors who have a hard time making enough money to survive and who sometimes overbook films. Occasionally, films are not returned to the distributor on time for forwarding to us. For these reasons, please check with Female Liberation (491-1071), the Women's Center (354-8807), or WBCN (HUBFELT), a few days before each showing if you want to be sure that the scheduled film(s) will be shown.

This is the tentative schedule for the next three weeks. Films that have been definitely confirmed have a (C) in front of them; films that have not been finally confirmed have an * in front.

- May 6: (C) ANYTHING YOU WANT TO BE - A very good, pointed film that shows the difference between the ideal and the reality in a high school woman's future. Diane Brandon.
- (C) BED AND SOFA - Seldom seen masterpiece of the silent screen made after the Russian Revolution. Probably one of the few films ever made to honestly show woman's position and options in a man's world.
- May 13: (C) I AM SOMEBODY - Documentary of a strike by black women hospital workers in Charleston, S.C. Well made, even inspirational about the power of women and the poor when they get together. Madeline Anderson.
- (C) SWEET BANANAS - A colorful documentary which tangles the working lives and ambitions of a weaver, a dancer, and a writer. As the heroines are introduced to each other and get into a house full of women, their love/hate feelings surface and collide unpredictably. Ariel Dougherty.
- May 20: (C) PHYLLIS AND TERRY - Improvised filming of 2 teenage black women who have grown up on New York's lower east side and who face the prospect of adult life in the ghetto. Carole & Eugene Morris.
- (C) WOMEN'S HAPPY TIME COMMUNE - Set in a fictional 1850, the first all-women western is a rambling, hilarious story about setting up an all-women commune. Described by some as a Lesbian-feminist extravaganza. Sheila Page

NOTES FROM PREGNANCY AND ABORTION COUNSELLING GROUP:

1. We need money.
2. Soon (by May 15) we will be doing pregnancy testing. The cost will be \$2.00: \$1.10 for the test, and \$0.90 to raise money to buy more tests and eventually create an abortion fund. No woman will be turned away for lack of funds.
3. Our new hours are Monday - Friday, 11 - 2 and 5 - 8, and Saturday from 10 - 4.
4. We are open to new women who are interested in doing pregnancy and abortion counselling. Call 547-2255, or drop in, 2nd floor.

The Rape Crisis Center needs women who have cars to be on call to pick up rape victims in an emergency. Two women always go out to pick up a rape victim - a driver plus a support woman from the Center. We like to have drivers all over the Boston area, so we can pick up a woman as soon as possible. Please call 492-RAPE if you can be of help.

Self-Defense for Women, a group of women who are studying and/or teaching self-defense, is available to do demonstrations for groups of women. To find out about self-defense classes, write Self-Defense for Women, P. O. Box 146, W. Somerville, Mass 02143, or call the Rape Crisis Center, 492-RAPE.



Kitty Stine.

A Letter to us -

Dear On Our Way,

Just a comment on the Newsletter from a first-time reader - its very much fun to read.

More substantially, I'm writing to express my general agreement with Susan's "Learning to Deal with Differences", although I've only just really begun to become involved with the Center and some of the problems you have. So my agreement is perhaps somewhat abstract, to say the least. Anyways, the criticism of immediately labelling differences "political" is crucial. Basically, its an easy way out of real discussion - for a while. The discussions have already begun, if in fact one can say they ever weren't going on! And I am glad that I came in at about this time because when such things are being discussed its easier to feel a part of the group quickly. Especially, that is, when they're being discussed constructively - and I really feel this - with a positive eye to the future.

♀ly yours,

Phyllis A.

THE WOMEN'S CENTER NEWSLETTER

Vol. III No. 7

Phone no. 354-8807

46 PLEASANT ST. CAMBRIDGE MASS. 02139

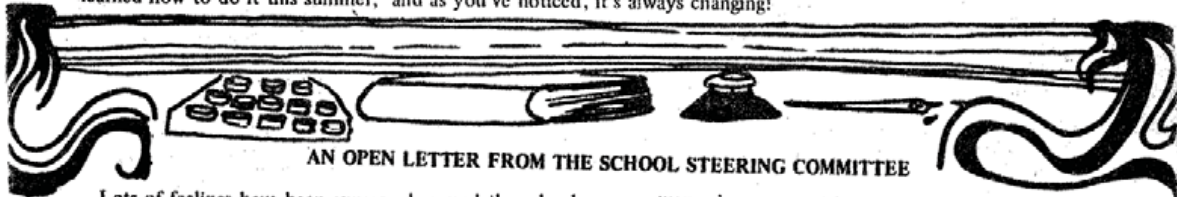
OPEN WEEKLY FROM 1-6pm.

JULY 4
AUGUST 1973

Newsletter

A new newsletter staff will be forming in the fall. Please call or leave your name in the Newsletter mailbox if you want to be on it. The process includes meeting, evaluating past newsletters and brainstorming, writing

and gathering articles, editing, typing, graphics, layout, mimeographing, and having a 'collating and mailing party'. Each newsletter takes about a week to do, with several people working together. Some women may just want to commit themselves for three or four months—that's fine. And it's fun to learn how to do (plus you get to read all the news while your typing it—or think of it as you type it). Most of us working on the newsletter now have just learned how to do it this summer, and as you've noticed, it's always changing!



AN OPEN LETTER FROM THE SCHOOL STEERING COMMITTEE

Lots of feelings have been expressed around the school and center about the desire to 'relate to the community' and in a Phoenix article Gill Gane described conflicting tendencies of 'outreach' vs. 'isolationist' in other women's centers in Massachusetts. At stake is the basic question of the direction of the women's movement—which class will it ally with, serve, base itself in—for 'outreach', 'community', and 'women of different backgrounds' all refer at least in part, to the issue of class. We think the decision we are facing was laid out in Ellen Willis's article, 'Economic Reality and the Limits of Feminism', which appeared in the June, 1973, issue of Ms. magazine.

We recognize that definitions of class and lines dividing classes are not simple, especially among women, as Ellen Willis points out, a secretary who is thought of and thinks of herself as 'middle class' may make only a third of what a working class truck driver makes, and we know an individual's class is determined as much by one's education, mobility (social and geographic), self-image, and consciousness (who one identifies with) as by income. But while we could debate for years about where to draw the line between 'working' and 'middle' class, we all have to agree that there is a difference between the women who

have sought out the school and the center and the majority of women who, thus far, have not. Most women who come to the center and school are unmarried, childless, under 30, and with some college education, although they may be quite financially poor, and definitely oppressed by their jobs, the health system, etc. But perhaps most important is a difference in consciousness that enables them to seek out the school and center in the first place. The majority of women either do not feel that the option of joining the

women's movement is open to them, or they do not see how it can make any difference in their lives; and for the most part, in its present form, it cannot.

In saying this we don't mean at all to put down the value and importance of the women's center and its services, including the school—we think it is invaluable as a center for feminist culture and consciousness, and that the health, emotional, and rape counseling services are absolutely crucial for the women it does serve. Nor do we want to guilt-trip ourselves or anyone else for being 'middle class' or privileged.

We simply want to recognize frankly that in the school and center we have created a place that is helpful and com-

fortable mostly for women who, like ourselves, are relatively more educated and more mobile, with more ability to control the circumstances of our lives, than the majority of women. And we believe that there will be no revolutionary transformation of this racist, sexist, class society unless the majority of women—working class women—are involved. Ellen Willis questions whether the women's movement now can relate to the struggles of these women or meet their needs.

We recognize that we are not the only people around the center who recognize this and are trying to deal with problems of the direction of the women's movement in class terms—the last all-projects meeting on 'outreach' was set up to talk about this issue. We are trying to figure out what the role of the school can be in this process. We've been discussing this during the last several meetings of the school steering committee, and so far we have come to agree

on two ways we would like to proceed: one is by decentralizing the school and holding more of its classes in places other than the women's center, and the second is by coordinating these classes more closely with action projects and on-going political work in the communities in which we live. These ideas are based both on our own experiences working with the school, and in teaching 'extension' courses in Somerville and Jamaica Plain, and also on the experiences of the Chicago Women's Liberation School in Chicago.

The main reasons for de-centralizing are:

- transportation
- local child care
- atmosphere (reactions of working class women to the center)
- on-going relationships among women in classes would be easier, and friends might bring friends



- on-going relationships to other political work in the community
- women in the classes having more control of and responsibility for the courses

There is a further reason we think it will be good to base the school, in part, in other locations, and to make the courses into on-going projects as much as possible. We've noticed that the school can become an end in itself. Organizational problems of the school take up most of the time at meetings, and new people who want to get actively involved in the women's movement either take on bureaucratic tasks at the school or center, or go elsewhere, or give up. In other words, the present structure of the school actually can inhibit the development of political activity.

There is another more subtle way in which this can happen. All of us who hang out at the women's center are oppressed as women, but for many of us this oppression comes in the forms of discrimination and sexist manipulation in the job, personal/sexual alienation and loneliness, etc, and not so much in the form of full-time work at slave wages, total lack of child care, inadequate nutrition, welfare workers who spy on us, fathers and husbands who beat us, etc. Thus, working on the school can in itself, meet many of our most immediate needs. It is a partial answer to our loneliness and alienation, and although it can't eliminate the hassles we face on our jobs, it does help us to tolerate them by enabling us to identify ourselves as 'activists', or 'teachers' rather than as 'waitress' or 'secretary', even though this may be our job and thus our objective class position. In other words the school can, in some ways, contribute to a false consciousness among the women who

work on it, separating us from, rather than uniting us with our working class sisters, and can become a diversion from political struggle rather than an incentive to it.

We think the point Ellen Willis makes in her article applies to ourselves, i.e., that the connections, leisure, and education of some women lead naturally to their domination of the movement, just as those who have more of these privileges gain positions of power in U.S. society. This means that unless we struggle actively and consciously against it, our own movement will remain isolated from the working class and may become reformist in the same way that the earlier feminist movements did.

Reprinted copies of the Ellen Willis article can be picked up at the Women's Center, or if you send a stamped, self-addressed envelope, we will send you one. Write to The Women's Center School, 46 Pleasant St., Camb., 02139.

Some women have talked of having an open meeting to discuss the ideas of this letter and the article. If you would like to have such a meeting, please call someone on the school steering committee, or leave a message at the Center.

SCHOOL SELF-CRITICISM MEETING for SUMMER TERM: SUNDAY, AUGUST 19 at 7:00 p.m. at LAW COMMUNE or WOMEN'S CENTER (Check before you come). See you there.

GOOD READING:

Rising Tides, 20th Century American Women Poets, edited by Laura Chester and Sharon Barba with an introduction by Anais Nin (Washington Square Press, \$1.95). This anthology includes the work of seventy women poets from Marianne Moore and Edna St. Vincent Millay to more recent or lesser known Poets as Nikki Giovanni, Judy Graham, and Lyn Lifchit. Most of the poems the editors have chosen are poems about women which reflect a feminine consciousness.

Amazon Quarterly, 554 Valle Vista, Oakland, Ca. 94610. (Three issues out so far.) A lesbian-feminist arts journal, the Amazon Quarterly is one of the very best magazines to come out of the Women's movement. Its excellent selection of short stories, poetry, drawings and essays reflect tremendous diversity and creativity.

NEW ENGLAND FREE PRESS, 60 Union Sq., Somerville, 02143, 617-628-2450, has a large selection of low priced women's literature. General headings include Women's Liberation HOW and WHY, Women in History, Women in their places, Women control their bodies, and Toward a New Culture. Check them out.



A woman's evening,
reclining on events
that passed too rapidly,
making love a click of the shutter
a shell of creation.
Sail on everyone with the tide
fast stills of your
gazelle walk in
black boots,
squaring your corners
with a saw in your hand.
The mind buzzes
an incessant fly
at a screen door.

Ruthie

THE WOMEN'S CENTER NEEDS:

3x5 cards, garden tools—especially grass shears and a rake, bedding (material to cover mattresses).

The Center needs STAFFERS! Anyone who can give a few or many hours a week (try to be consistent!) would be greatly appreciated!!

PROJECT REPORTS

INTRODUCTORY MEETINGS are every other Sunday night at the Center. For information, call Liz at 776-5983 or Marta at 723-8964.

WOMEN'S MEDIA COLLECTIVE: forming a group to produce, publish and distribute posters, books, films, graphics, photography, etc. Spreading the word and celebrating ourselves. Meetings Wednesday nights at 8:00 p.m. at the Women's Center. Or call Mary Ann-923-0116 or 253-2556.

ABORTION AND BIRTH CONTROL COUNSELING

Our hours, at least for the month of August, are Monday, Wednesday, and Friday from 11 a.m. to 2 p.m. and from 5 p.m. to 8 p.m. On Saturday we are here from 11 am to 2 p.m. Call us or come in for information on birth control, abortion, clinics, doctors, and pregnancy testing. Phone 547-2255.

FUNDRAISING

Starting September 1st, Core Committee is asking women who use the Center and women involved in projects to contribute at least \$1 a month to the Center. The Fund-raising committee feels that the Center will soon be in dire financial straits if we don't start making serious efforts to avoid this. Most of us involved in the Center can easily afford to contribute \$2 per month to the Center, and some of us can afford more. If we all don't start helping to keep the Center going, we won't have a Center! (Also, if you have suggestions, leads, and/or can help on fund-raising, call 354-8807).



SPEAKER'S BUREAU

People want to know about us—we want to know about them.

We've had several requests for speakers and so it's necessary to have resource women who will do speaking engagements—about the Women's Center or Feminism. Right now we have only a few people who have volunteered and we need more. Women can speak in pairs if they prefer. Sign up at the Women's Center for the speaker's bureau. For more information, call the Center, 354-8807.

LIBRARY

The library has books on the contemporary Women's movement, lesbianism, Women in history, novels, poetry, anthologies, etc. and some childrens books, all available on a 3 week loan basis. And it's a good place to come and browse or read—it's on the third floor and usually very quiet. Available for sale there are posters, the album Mountain Moving Day (\$3.50), Emma Goldman Lives T-shirts in assorted colors, recent issues of Off Our Backs, Country Women the issue on homesteading, Gay Community News, a weekly forum for the Boston area, and Momma, the Newspaper/magazine for single mothers. Tell a Woman, issue 6 of NO MORE FUN AND GAMES—a Journal of Female Liberation is available for \$1.50 (or from Cell 16, 2 Brewer St. Cambridge, Mass). Also we have the latest issue of The Second Wave.

The library is in need of volunteers to staff it from 11-4 and to help in cataloging and organizing the large number of papers, magazines, journals, and clippings that the library has. We also need donations of books.

The Women's Center School will soon have a list of their past courses and course bibliographies and material on file for reference and use in the library. If you have some time to work on library materials and/or can staff please call Betsy WA4-5167 or the Center.

FRIDAY THE THIRTEENTH (All Projects Meeting on Gay/Straight Issues)

The first thing which comes to mind as we attempt this report is the disappointment and confusion of the women who came to the Friday, the thirteenth, meeting. Perhaps we should have known the meeting would be jinxed!

But we were under the impression that real problems and discussions had taken place within some of the projects with the line drawn—though not very clearly—between lesbian and non-lesbian ways of looking at women's issues and actions. And we thought, from previous meetings, that our sisters who had experienced these problems in their groups had a need to discuss them with other women concerned about the life of the Center. So we answered the question of why we came—even on Friday the thirteenth.

We discussed how lesbian/non-lesbian tensions didn't seem to be real since none of us had any experiences in our projects to offer up as proof. Nor could we—after moderate discussion—see how that could be the real underlying issue within any project. Instead, we conjectured, perhaps 'gay/straight tension' was an easy label for other differences and personality conflicts which we do not like to deal with.

FRIDAY THE 13TH cont.

If, in fact, lesbian/non-lesbian perspectives on the women's movement are, first, even definable, or radically different, or in conflict, the tension doesn't appear to have clearly surfaced within the Women's Center. This is not to say that it is not present. Rather, it is a statement from the very limited perspective of the 8 or 9 women who attended the meeting.

Our discussion ambled rather aimlessly along, bringing out such issues as: whether or not the women's movement knows what its goals are, whether or not the Women's Center has any politics, whether or not the Friday night all-projects discussion meetings are needed (this was the fourth such attempt), whether or not lesbian women are more committed to, have a higher stake in, and work harder for the movement (sometimes, unconsciously perhaps, equated with the Center itself), and whether or not we should go out for a beer (idea foiled by our fatigue).

So we left the meeting still wondering why we had come.

If someone thinks there is something concerning lesbian/non-lesbian relations and politics we need to discuss and can discuss constructively, she should bring it up at a Core meeting and another attempt may be made. In the meantime, all-projects meetings will be discontinued until there is a need for one.

SISTERHOOD IS POWERFUL BUT NOT ALWAYS FRIENDLY

I fear that the impression women get on their first (and maybe, too often, their last) visit to the Center is that it's a neighborhood clubhouse for the 'In Group' of Cambridge radical feminists. The almighty question is WHY DO SISTERS FEEL THIS WAY? Some answers to this question may be that it is easier to relate just to the women we know. Women who use the Center regularly don't feel it's their responsibility (individually or collectively) to act as a guide or information service to visitors.

The problem isn't the new women who come to the Center, but how we relate or don't relate to them. Women who come to the Center don't come to be ignored, they come to see and hear what's going on.

Does Sisterhood disappear once we enter those hallowed walls for some of us? If you're too shy to say hello or at least smile at a stranger then get a friend to do it with you. If people were into making this effort, then it would be one less complaint to deal with during our meetings. Remember--

ACTIONS SPEAK LOUDER THAN WORDS

Midge

ANNOUNCEMENTS

FEMALE LIBERATION

Female Liberation, 3rd floor, 639 Mass. Ave. in Cambridge, has orientation meetings every Wednesday at 7 p.m. Topics for upcoming meetings are:

- August 8 Loneliness
- August 15 Masturbation, orgasm and frigidity
- August 22 Anger, depression, oppression
- August 29 Women as friends and enemies--is Sisterhood really powerful?

The business meetings are held every Monday at 7 p.m. and are open. An event in the planning stages is an Art and Cultural Series and/or show (including poetry readings, paintings, music, dance, etc.) Anyone interested in participating call F.L. at 491-1071.

Female Liberation has originally designed note cards and posters for sale, also back issues of The Second Wave are available, two copies for \$1. Female Liberation hours are 10 a.m. to 5 p.m. Monday through Saturday.

CONCERTS AT THE SAINTS (tentative-- call F.L.)

Two concerts are planned for the Saints (women's bar) at 112 Broad St., Boston, (423-4333).

August 22nd, Jade and Sarsaparilla and August 27th Robin Walsh and Diane Bulgarelli. Both will be at 10 p.m. and donations will be requested for the benefit of Female Liberation and The Second Wave.

FILMS

The Feminist Film Project, an outgrowth of the Women's Cinema, presents 'Blood of the Condor', a feature length film on the forced sterilization of Bolivian Indian women by a Peace Corps birth control program, at the Orson Welles Film School, August 10th and 11th at 8 and 10 p.m. An excellent film! Benefit for the Feminist Film Project--\$2.00.

- Other films coming up are: Sunday, Aug. 12 River of No Return with Marilyn Monroe
- Sunday, Aug. 19 Bonjour Tristesse with Jean Seberg (story by Francoise Sagan)
- Blonde Crazy (1931) with Joan Blondell
- Three-Cornered Moon (1933) with Claudette Colbert

These shows are at 7:30 at the Film School, admission \$2.00. For information, call 661-3900.

AUGUST 26th FAIR AND RALLY: 53rd Anniversary of Women's Suffrage
Music, speakers, tables for displays, party in evening. For more information, call 353-4240
Fair 10-5 at the Esplanade on the Charles. Bring a picnic.



MASSACHUSETTS

A conference for Mass. Women's Centers was held June 23rd and 24th at the Center for the Arts in Cummington, in the Berkshire Hills. Women from Women's Centers in Springfield, Greenfield, Northampton, and Cambridge participated, along with representatives from Female Liberation in Cambridge and women from Worcester not connected to the center there.

It began on Saturday afternoon with a general get-acquainted and orientation meeting, where women spoke briefly of the activities and projects that their center or organization was involved in. We then broke up into three separate workshops: politics; structure, staff and fund-raising; and relationship to the community. I attended the 2nd where we had a helpful discussion, including how the different centers raised money. People from the centers in Western Mass. had done a variety of fund-raising activities: they had held dances and concerts, had bake sales and tag sales, and asked for monthly dues.

On Sunday the three workshops were all on the same topic: lesbianism. The group I was in had a very good, supportive discussion in which people talked about their own sexuality, lesbian, heterosexual, or celibate.

We hope to have another conference in September with representatives from the centers who were at this conference as well as other centers recently opened around Massachusetts.

Ann Chris



CHICAGO

The last weekend in June three women from the Women Center School went to a conference run by the Chicago Liberation School for Women. How to start a liberation school was the focus for the conference, which was also attended by women from the Valley Women's Center in Northampton, members of a women's group in Normal, Illinois, women from a socialist-feminist group in Baltimore and many Chicago women.

Being from a large metropolitan area (versus a smaller college town) put us in closest relationship to the Chicago school, which had originally served as a model for the creation of the Women's Center School in Cambridge. Contact with the Liberation School last year was a catalyst for the formation of our steering committee, and at this conference we shared our experiences of many common problems and discussed goals and organization. Some shared issues were: getting into the community, making classes relevant to the specific needs in women's lives, and maintaining a balance between service, direct action and education.

The Liberation School is part of the Chicago Women's Liberation Union, which is a city-wide organization with about 400 dues-paying members. The Union (CWLU) is made up of local chapters and several direct action work groups (Direct Action for Rights in Employment, Abortion Task Force, Health Project, Rape Crisis Line, Legal Clinic, Graphics Collective, Liberation School, Womankind Newspaper, etc.) operating in various locations throughout the city. The main policy-making body of the CWLU is a steering committee made up of representatives (6 month terms) from each chapter and workgroup, with two co-chairs selected for 1-year terms. Three paid staff handle the CWLU office, speakers bureau, fundraising, newsletter, and internal communications. They are chosen on the basis of their political goals and strategies for the CWLU as well as their organizational abilities. Much of the fund-raising is done through action/educational projects, such as the sale of posters done by the graphics collective and of the Womankind newspaper, in addition to contributions and monthly dues.

The Union is an important means by which the courses in the Liberation School are continually interrelated with direct action and service. For example, the DARE project, which grew out of an LS course, is now convening a course for working women called 'Self-Defense at the Work Place', as well as continuing its fight for equal job treatment and wages for women throughout the Chicago area. Other projects have used the school to recruit and train new working members.

Material and notes from the conference will be in the School file in the Women's Center Library and people can also talk with us (Marilyn, Marcia, and Nancy) about the conference and the CWLU. We suggest a visit to the CWLU offices if you are travelling to Chicago. They are certainly a 'Sister City' and we need to continue sharing and working with them.

BERNICE DINAH

Dinah Vapria, radio announcer at WBCN, has been laid off, in effect, fired. They told her the reasons were economic - this coming from a station that recently moved to Prudential Towers. We believe it was because of her feminist politics, both on the air and off.

PUT FEMINISM BACK ON THE AIR!

Write letters to Al Perry and Norm Winer, 5005 Prudential Towers, Boston. Call WBCN, 261-8526, and COMPLAIN!

JOIN US FRIDAY, 12 NOON TO 2:00, TO PICKET WBCN. Take MTA green line to Copley.

WOMEN AND THE LAW

Like most women I know, I haven't managed to keep track of little changes in the law regarding women, or of upcoming bills that can improve or harm our position. It seems important to know about these things, especially upcoming bills that we can influence by writing letters, and bills that enable us to do things we previously could not. I found several such items mentioned in a recent NOW newsletter, which I thought I'd pass on, as well as information from a group called NAME-CHANGE, about married women keeping or going back to their original names.

To keep your own name: Your legal name is the one you use vis-a-vis the state-on driver's license, car registration, etc. A woman's name does not automatically change just because she gets married-it only changes if she starts using her husband's name; your legal name is your own name. This includes registering to vote-and if your local board refuses to register you in your own name, you should take them to court. If you have used your husband's name and want to go back to your own name, you can file a petition at probate court, without a lawyer. You need to fill out a petition and a filing card, with a birth certificate and a \$15 fee, and within two or three weeks it will be presented before the court. If your husband signs the petition, or appears in court with you, the petition is almost sure to be granted. For further information, you can contact members of NAME-CHANGE Diana Altman 332-3086 and Marji Jacobs 492-2760.

Credit cards: As of April 11, it is now illegal for stores to deny women credit because of sex and/or marital status. When filling out a credit card application, you should use 'Ms.' and write in 'Irrelevant' under requests for information about husbands or fathers. If a store refuses to deal


with you as a credit-worthy adult, send a letter of complaint to the president of the store (registered mail) with copies to MCAD and the chairman of the Mass. Senate Banking Committee. By noting these copies on the letter to the president of the store, you should get what you want; if not, then file a complaint with the MCAD.

Jury Duty Bill H5322: This bill would remove present jury duty restrictions applying to women responsible for the care of children under 16, and to women members of religious orders. The present law makes automatic exemptions in these cases, which is used as an excuse to have very few women on juries. This bill, if passed, would permit custodians, male or female, of children under 15 to be exempted, but it would not be automatic; and it would permit women and men in religious orders to be exempted. The bill is being sponsored by Rep. Lois Pines; apparently it is likely to be passed.

Birth Control for Minors H3492, H3549, H3550:

There are already laws permitting doctors to provide treatment to minors without parental consent, for VD and drug dependency; but so far, nothing in the way of birth control for minors, which these bills would allow. The extension of birth control for minors would benefit them and Massachusetts in general, by reducing the female high school dropout rate (pregnancy is the no.1 cause); lower the number of unmarried teenage mothers and their children on welfare; cut down the abortion rate, since teenagers account for a high proportion of them; and protect their health, since pregnancy at that age often has serious medical complications (such as premature labor, fetal-pelvic disproportion, iron-deficiency anemia, and maternal or infant death in childbirth).

Liz Brown



NAME _____

STREET _____

STATE _____ ZIP _____

DATE _____ amt. inclosed \$ _____

CHECK HERE IF ALREADY ON LIST

CHECK HERE IF YOU WANT A COPY OF MOUNTAIN MOVING DAY

rip it out

For \$5 you can get a years subscription to The Womans Center Newsletter and a copy of Mountain Moving Day, a record by the Chicago and New Haven Womans Liberation Rock Bands. The subscription costs \$2 a year, if you can't afford to pay for it, come in or call an office staff person. Mountain Moving Day costs \$3.50 separately.

NEWSLETTER
46 Pleasant Street
Cambridge, Massachusetts 02139

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THE WOMEN'S CENTER NEWSLETTER



VOL. III No. 7

46 PLEASANT ST. CAMBRIDGE, MASS.

SEPT/OCT. 1973

TEL: 354-8007

OPEN DAILY 1-9 PM.

MEMORIAL FOR CAROL

On Thursday, Sept. 13th, 250 people attended a memorial service for Carol McEldowney held at the Cambridge 'Y'. Carol was killed in a car accident the week before while on her way back East after a summer vacation.

The women and men who came to both mourn her death and celebrate her life were involved with Carol both politically and personally. Throughout the past 13 years, Carol was active in many social movements and political organizations. In the early sixties Carol was involved in civil rights work and took a number of trips from the University of Michigan to the South. In those same years she was in the initial meetings that led to the creation of Students for a Democratic Society. Carol's push to create a better life for people led her to Cleveland in 1965 where she worked alongside welfare mothers. It was out of such projects that the National Welfare Rights and other organizations were to grow. It was over those same years that Carol became more involved with a growing national anti-war movement..... eventually leading her to be among the first Americans to visit North Vietnam in 1967. Not only did she learn there of the daily horrors perpetrated by the U.S. on the Vietnamese people but she also experienced the strength of a people in the midst of building a new, more humane society. Carol spent the next year speaking to people throughout America about what she had learned.

Since 1969 most of her energy was concentrated on women. Moving to Boston she became active with Bread and Roses, a socialist women's organization. Her awareness of both women's oppression and her own love for women were part of what went into Carol's decision to come out as a Lesbian over two years ago. Since then she had continually sought a Lesbian politics and devoted much energy to developing a strong community. Three years ago Carol first studied Karate—something that was to be of major importance to her over the next few years. As a teacher she helped build the self-confidence and strength of well over a hundred women. Many of you remember the board breaking demonstration Carol and other women did at the International Women's Day demonstration last March.

A good part of Carol's life was there in the room Thursday night. Some people talked of the particular Carol they had known, others read poems and sang songs. Most of the evening was spent in readings from Carol's own journals which she had kept over the years.

What was striking about it all was the incredible combination of both women and men who came because they all knew Carol. Together, in one room, we became something bigger than just ourselves or our individual relationships and ties to Carol. Together, in one room we could understand

that over-riding some of our differences, there are ways in which we are tied to each other, above and beyond our ties to Carol. All of the ways Carol had effected both women and men over the past 13 years helped to create that sense that a new community is possible. All of us had learned from Carol—often different things— but something we all shared too. We understood on Thursday night that each of us is important for the whole and that together, as a whole, we can build a better life.

Marta and Leslie



Lots of times I give off the positive vibes of success, accomplishment, optimism, etc.— that's groovy. But it can be done in a way which is highly individualistic and sets me off from other women. What I'm trying to learn to do is to open and expose myself to others by showing the pain, misery and fear I've experienced on the way, which makes my experience less mystically successful, more accessible and more ordinary, which it should be for all women. So if I feel proud of my body, I should share with others the years of anguish I felt about that. Or if I feel articulate, I should remind people how that's a learned skill, not a God-given gift. Anyone can learn a skill with a little help from our friends.

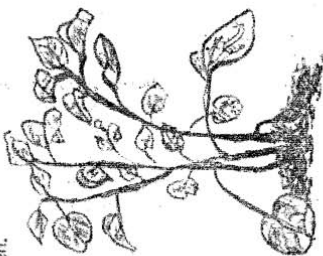
from Carol's journal

IV. Carol, in the park, chewing on stress

She has taken a woman lover
whatever shall we do
she has taken a woman lover
how lucky it wasn't you

And all the day through she smiles and lies
and grits her teeth and pretends to be shy,
or weak, or busy. Then she goes home
and pounds her own nails, makes her own
bets, and fixes her own car, with her friend.

She goes as far
as women can go without protection
from men.



On weekends, she dreams of becoming a tree;
a tree that dreams it is ground up
and sent to the paper factory, where it
lies helpless in sheets, until it dreams
of becoming a paper airplane, and rises
on its own current; where it turns into a
bird, a great coasting bird that dreams of becoming
more free, even, than that—a feather, finally, or
a piece of air with lightning in it.

She has taken a woman lover
whatever can we say

She walks around all day
quietly, but underneath it
she's electric;
angry energy inside a passive form.
The common woman is as common
as a thunderstorm.

(from The Common Woman
by Judy Grahn)

GAY CONFERENCE—WOMEN'S FESTIVAL

Friday, Oct. 12— All woman rock band WHITCH playing at Gay Dance 9-11 at the Charles St. Meeting House.

Saturday, Oct. 13— 1-5:30 Women's Festival: songs, poetry, open house, art at 131 Cambridge St. Boston, Old West Church

6-7 \$1 Dinner

7:30-8:30 Film

9-11 WHITCH Gay Dance

2-3 Gay activities tables

4-6 Gay workshops at C.S.M.H.

7 Feminist liturgy at Old West—Frada Smith

8 Reception for Rev. Smith

9-11 Reception for Rev. Smith

3 7 7

(You can pick up information packets at the Women's Center.)

WOMEN'S CENTER RETREAT

The anticipated fall surge of new energy into the Women's Center or renewal of old energy has not occurred. The Center is constantly in need of women who can help staff (are you a phone, greet people, take care of bulletin boards, etc.) and do maintenance. An urgent plan now is getting the house ready for winter. We also need to raise money to pay women who do maintenance and staffing on a relatively full-time basis. Several projects at the Center (esp. Rape Crisis and the Newsletter) need more people. The women who have carried them through the spring and summer are tired from so much giving. Some people are dropping out to deal with changes in their personal lives.

We complained to ourselves of low energy in the summer but we used the summer as an opportunity. Now it's October and more underlying issues are being raised, the whole purpose and style of the Women's Center are being questioned by those involved in its work: Questions about the 'politics of service'—Is service an effective way of raising consciousness and transforming society? How does a service orientation effect people in the projects (are we a band-aid? do people get out, drained?) Are we merely a safety valve for the larger society? Once again, unpaid volunteers for the women who work here and also open to new people (and what new people are we talking about?) Is there a tension between gay and straight women at the Center?

In what direction do we want to go? What changes are necessary—in existing projects, new structures, such as Core? Other practical issues: How do we do fund-raising—do we have to pay by members? What other resources are available? Does the Women's Center have to have paid co-ordinators? Does it need to be part of a larger women's political organization? (a group has begun to meet to explore this idea.)

In order to have time to think, share, and especially time to listen to our sisters, the Women's Center is planning a weekend retreat for discussing some of these questions and for charting new directions and beginning to implement them. If you have energy to share with Boston area women through the Women's Center, please plan to come. Those of us who have worked some in the Center need revitalization from each other and from other women who want to make some commitment to the Center. (If you have been planning to get more involved but haven't, this is the time.)

The retreat is now planned for October 20-21 and will cost around \$5.00. Please mail in the form below or drop it off in the Core mailbox in the office. Or call and leave your name and

I am interested in coming to the Women's Center retreat.

Name _____

Address _____

Phone _____

Project(s) involved in or interested in _____

Need child care for weekend _____

Ages of children _____

♀ CENTER SCHOOL

About 45 women connected to the Women's Center School spent a weekend in September struggling to clarify the political direction of the school and to become a more collective group of women who know and trust each other and can therefore work together. Our first session revealed to us that we had a long way to go. A lot of emotions revolve around the issue of class (the women's movement relating to working class, our own class identities, conflicts, etc.) We were unable to deal with the deep feelings shown at this time; instead we went on as if no one were hurt or upset. We were confused as to whether we needed to spell out criteria for defining classes and how we would go about doing that.

The rest of the weekend we met often in small groups, which enabled us to relax and talk about our personal backgrounds and present situations. We talked about what it might mean to identify ourselves with the working class (especially women) and to begin making changes in the school that would reflect this direction.

Racism was an even more difficult issue to discuss. In the small groups we talked about our own open and hidden racism, how we encounter racism in whatever work we are doing, through our courses, etc. The consensus seemed to be that we build the tools to deal with our own racism and that of our sisters. We also need to be more actively allied to Third-world groups in the Boston area.

We finally worked on the practical restructuring of the school, discussing the need for office space (which is not now available at the Center) and for paid staff workers. We decided to work toward better communications within the school, more open meetings, and a more clarified working relationship to the Center. We also felt that a broader organization (such as the CWLU in Chicago) would be an effective framework for the strategies of education, service and action to become more integrated than they are now in the Boston women's movement.

Although consensus was not always clear, the weekend was good in that it provided a chance to know each other better and will make working together toward our common goals more possible.

CLASSES BEGIN WEEK OF OCTOBER 22nd. MOST CLASSES START AT 8 P.M.

Registration: Thursday, October 18th, 5:50 to 8:30 pm and Friday, October 19th, 5:30 to 8:30 pm at the Women's Center. Registration fee is \$3 plus one evening of childcare for women without children so that women with children will be free to come to classes.

Introduction to Women's Liberation Monday

We will explore the ways in which the issues of women's liberation are relevant to many different women's lives by discussing such areas as the family, women and children, women and work, health, sexuality, etc.

Welfare Awareness Workshop Thursday at 7:30

This is a study group to learn the rights of welfare recipients in Cambridge and the laws that govern their/our lives. This is also an action group working on some project in Cambridge that we all decide upon.

Our Bodies, Our Selves Wednesday

As women we have been taught very little about our bodies. In this course we will be getting information as well as examining how we got to be in this victimized predicament and what to do with this information now that we have it.

Labor History Thursday

We will be learning the history of militant labor struggles they left out in school. We'll study the day to day struggles of the millions of people who worked in the mines and mills and rode the rails, giving particular emphasis to Blacks, women and other oppressed groups.

Black and White in Literature Tuesday

We will read short stories, parts of novels, essays, and poems by black and white women dealing with the portrayal of the experience of black people and in general with the racism of American Society.

Female Biology Wednesday

What are the 'scientific' views of the nature of the human female? How have these views effected the practice of scientists and doctors? And And how does all this effect our image of ourselves?

Fix-it Wednesday morning

We'll become familiar with tools and each other and learn basic fix-it skills in carpentry, plumbing, and electricity.

Women's History Tuesday

We want to look at the history of all women-- black and white, poor and rich, native and foreign born, as slaves, as early mill women, as a reserve labor force. We hope the questions we ask about our past will give us tools and insight for our current struggles.

Basic Auto Mechanics (to be announced)

The purpose of this course is to demystify cars for women. We'll learn basic theory along with how to do oil changes, lubrication, tire changes, tune-ups, and how to figure out what's wrong with our cars.

Voices of Women Wednesday

This course will be a study of four women poets: Margaret Walker, Mina Loy, Muriel Rukeyser, Diane Di Prima, all of whom are concerned with social problems.

Latin America Tuesday

In an effort to learn more about third world struggles, we plan to study Latin America. We'll be looking at the history of exploitation of Latin America by foreign countries, the cultural background, the struggles for liberation and current events. We'll give particular emphasis to the current situations in Chile and Puerto Rico.

Marxism Monday

Marxism is a method. We will read carefully a number of Marx's shorter writings in order to gain some familiarity with Marxist thought so that we can apply that understanding (method) to past and present realities.

Cambridgeport/Riverside Project Thursday

We want to find out more about our community. We'll be researching its history and its present. We'll talk to existing community groups and others to find out what they're doing, what's needed and what we could be doing. We'll put together our findings to share what we've learned.

NEIGHBORS OF THE CENTER

The Women of Cambridge prolect has finished its survey of 100 women in the neighborhood of the Women's Center. Though the women we spoke to were mostly very different from the Women's Center 'regulars,' they expressed overwhelming support of women's issues. Yet only 53 had even heard of the Center, and only 16 had ever been there; of the 16, only 3 had a positive reaction to it.

We think it is important for the women's movement to reach these women; it does not seem that real efforts have been made to do so far. At the same time, we do not think that most women from the neighborhood would feel comfortable in the Center as it is now.

When we asked what classes women would like to see at the Center, by far the most suggestions were for practical classes in skills, etc. Not many services were suggested, but several women mentioned childcare.

We'll have a full report on the survey available soon. For information, contact Kate 354-3479, Vicki 868-8559, or Gill 547-0570.

PROBLEMS

Emotional Counseling Project.....

The Counseling project is a group of fourteen women who have been together for a year doing crisis and long-term counseling at the Women's Center. We see ourselves as an alternative therapy service for women who too often have been exploited psychologically and economically by traditional male-controlled psychiatric institutions. Our services are always free.

We are, for the most part, untrained in the field of therapy but are in the process of training ourselves by doing readings, having discussions, and having women who are trained speak to our group on specific issues. We recently had an all-day meeting where we discussed reorganization of the group.

Some women in the group feel they want only to do long-term counseling while others will be staffing the Women's Center for the express purpose of dealing with crises. Our hours are 1 to 6 p.m. daily and 7 to 11 p.m. most evenings. Weekend hours are 1 to 6 p.m. and 7 to midnight.

The Women's Center can use: winter women's clothes and baby clothes (in good condition), toys and games for older children (4 up). We have plenty of younger children's toys--some can be traded for older children's. Space is limited, so be selective--and we can't use toys with a lot of little pieces. Thanks.

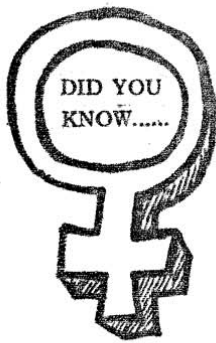
to Newsletter editors. We're happy to be reading about your supply of Pleasantville stories, essays, drawings, poems, or whatever. Most of us probably have journals which anyone except ourselves and it might be nice to share these, or parts of them, with each other. We also need more workers (creators?) to put the Newsletter out. If you're interested in working on the Newsletter call Sally at 628-4865. Or send us stuff: Newsletter Women's Center 46 Pleasant St. Cambridge, MA 02142.

In the past three months the Abortion Collective has been visiting three clinics in the Boston area -- Northeastern Women's Services (the doctor's office, alias Choice); Preterm; and Charles Circle. (The fourth, the Crittendon-Hastings House, is the most expensive and least accessible to women and we have not yet visited it.) Basically we were evaluating the medical, financial, counseling, vibes, and politics at each place. We can say that in general the politics were pretty bad. Abortion in Boston is big business with the money being made from and off of women. This is not to say financial arrangements cannot be made for women without money--simply that the consciousness behind the scenes of an abortion clinic is male-dominated.

In terms of the medical procedure all of the clinics we've visited fulfill the state licensing requirements; emergency medical equipment, ambulance and hospital accessibility, lab tests, (blood, urinalysis, gonorrhea; at Preterm a pelvic exam to determine the size of the uterus, and at Charles Circle, sickle cell testing) are all part of medical procedure at each clinic. From the abortions we have seen, techniques and styles vary from doctor to doctor and we have felt more positive about some than others. N.E. Women's Services does not include Rhogam (for RH-- women) in the initial cost of the abortion, however they are very good about not turning away women who haven't the full amount. Preterm, on the other hand, does include Rhogam and so does Charles Circle. Preterm inserts an IUD at the time of the abortion at no extra cost. Opinion differs as to whether or not this is sound medical procedure.

As of now, Preterm does not make financial arrangements for women. Charles Circle does. The cost for an abortion at all three places is \$150. The counseling we've seen seems good. The women who are counseling, although not all feminists, are thinking and caring about women's needs, much more than the hierarchy of the men who are running the clinics. The atmosphere at all three places is sterile and plush although Charles Circle is the least so.

Our choices are limited. Abortion is still available mostly for women with money. It's possible for women to obtain abortions, however, and women should be aware of this. Medicaid and insurance are accepted at clinics; lowered fees and time payments can be and should be arranged. That (and more than that) is our right. As feminists we don't want men running our clinics. We want clinics that exist solely for the needs of women. Sisters should contact us at 547-2727 or Beth Center and Abortion Counseling at 628-4865, or the Women's Center.



The new edition of the Women's Yellow Pages will be out this month. Pick one up at the Women's Center or Red Bookstore.

There are open discussions every Wednesday evening at Female Liberation, 639 Mass. Ave. at 7 P.M. These talks are open to all women. The schedule for October is:

- Dreams and Fantasies.....Oct 17
- Dealing with our Bodies.....Oct 24
- Halloween Party! Wear a costume.....Oct 31

'Mountain Moving Day', lesbian-feminist movers.

If you are moving and need help (from other women!), call Cheryl at 547-6261 or Marcia at 491-8184.

The Bicycle Repair Collective at 351 Broadway has a 'women's day'. The man I spoke with over the phone said that it's no different from any other day, except that only women are working on Thursday. He said that women are welcome to come in any day and bring their bikes and learn how to repair them or have them repaired. However, since a lot of us are intimidated when it comes to using men for instruction on something mechanical (and for good reason, generally), we thought we'd let you know about Thursdays.

There are some Women's Karate classes going on around town. One class taught by Martha Podren is Tuesdays and Thursdays from 3:30 to 5. Her phone number is 876-9188 and she's not positive about the days of the classes, so call her for information. And there is a class Mondays and Thursdays at Tobin School from 3 to 4:30. Call Louisa Preston for information about this one: 491-1274. Call the Women's Center for information about other classes. Most classes are free or cheap.

BOOK REVIEW

Small Changes by Marge Piercy

There were going to be so many good and wonderful things about this book that I couldn't wait to read it. I remembered how I had read "The Golden Notebook" -- three glorious nights and days in bed, greedily consuming the book. Being somewhat new, both to the Women's Movement and to America, "Small Changes" seemed just the thing! A book about the lives of two women, set in Cambridge during the late 60's. I'd be able to get a glimpse of the American youth culture political scene that was the background to the struggle for sexuality equality and freedom.

However, I found the book very bad and I suddenly found myself in a confused and bewildered state of mind. I knew Marge Piercy was a friend of women and a "good feminist"; her book was obviously the result of rage, concern, commitment, and love. And hard, hard work! I castigated myself for being "too intellectual," "too academic." But still, it's a poorly written book.

Beth, the working class woman, escapes from an oppressive marriage and finally ends up in a relationship with a woman. The book is about 562 pages; Beth leaves both her husband and around 21 years of working class background on page 58. She goes to Boston and a few pages later we read how she "ate brown rice and whole grain breads, and granola and muesli, and cracked wheat and lentils and navy, lima, mung, marrow, kidney, and turtle beans." Marge Piercy seems to be suggesting that such a radical transformation in life styles can occur without major psychological tensions and cultural readjustments.

Miriam, the other heroine (or victim) in the book; a middle-class, sensual, fiery woman; abandons a two men menage-a-trois and disappears into a marriage with her boring boss. But all this is done off stage. Surely we all know the intensity of any struggle, the pain and the despair that relationships demand. The author robs us of watching the subtle changes in both women's heads.

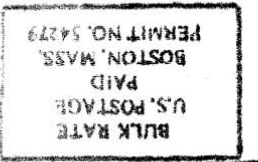
The background of the book is the "alternative life style" and again, this is both unconvincing and unreal. Aspects of different communal living are touched upon, but it's either flimsy, confused or overly didactic. And I suppose, finally, that this is the novel's biggest failure -- it's preachy tone. Women must learn to love and support each other, we all agree with that. But Marge hits us on the head with it; with long, boring, rhetorical dialogues between puppets, not people. So in the end, we hardly care.

I've found it difficult to write all of this. The power of sisterhood lies in strength, in truth, and in honesty, but it's not easy to criticize the work of one's sister, in which the truth and strength of feminism are lost amid a rambling and dull narrative, peopled with types rather than with persons.

Fran

* * * * *

NEWSLETTER
16 PLEASANT ST
CAMBRIDGE, MASS. 02139



Women who request to be on the mailing list receive two free issues of the newsletter. After that, we would like them (you) to subscribe (\$2.00 per year) to help cover the cost of putting it out. Or if you pick up the newsletter at the Women's Center and can make a contribution (give to a staff person), that would help, too!

FILMS:

...and about women

There is a not-free series of Women's films coming to the Boston Center for the Arts. Only members can see the films. There is some doubt as to the actual charge for women; the consensus is that we have to pay one dollar to become members and \$1.50 each night of the series that we go to. Series tickets are available at the Women's Center and at the Boston Center for the Arts, 539 Tremont St. 426-5000. The films begin at 8 P.M. and there are films every night from Wednesday, Oct. 17 through Sunday, Oct. 21. The films include The Girls, Home Movie, Wanda, Janie's Jane, A Very Curious Girl, The Abortion Film, Maedchen in Uniform, Matina Horner, Betty Tells Her Story, Anything You Want To Be, Living With Peter, Red, Gold, and Diane, and Joyce AT 34.

FREE

And there is a free film series going on right now at Boston College. The films are at 7:30 P.M. in the Murray Conference Room at the McElroy Building of Boston College. Here is the schedule:

Oct 15 FLICKORNA - THE GIRLS A Swedish movie by Mai Zetterling with Bibi Andersson. It concerns a group of married actresses on a tour of modern Sweden with LYSISTRATA (a play about women who end war by refusing to sleep with their husbands). The actresses begin to see their own lives thru a feminist focus and the lives of their audiences.

Oct 23 SALT OF THE EARTH Story of a miner's strike in a Mexican-American town and how the women of the town develop into a powerful political force. The issue of class struggle is at least as central a theme as the women's struggle.

Oct 29 1)CHILD CARE PEOPLE'S LIBERATION Reviews women's oppression in the home and on the job, the dangers of federally controlled day-care, and the possibilities for liberation that community controlled day care offers.

2)FROM 3A.M. TO 10 P.M. Yugoslavian film which follows the working day of a woman who has a full-time factory job, is raising a child, tending a home and husband. Almost entirely unspoken, the woman is portrayed as calm and efficient in dealing with her unending work.

3)WITH THESE HANDS (to be confirmed) The story of the rise of the International Ladies Garment Workers Union.

Nov 5 Three films which deal with the American consumer society and how women are exploited to sell their products. Also how women as the largest consumer group are brainwashed into buying unnecessary products. 1)IMAGES OF WOMEN IN ADVERTISING a 30 slide show of ads taken mainly from business magazines. Women are objectified, identified with the product they are used to sell. 2)HOW MUCH COOPERATION? and 3)THE IMPORTANCE OF SELLING

Nov 12 BLOOD OF THE CONDOR Shows American in the Peace Corps involved in the sterilization of Bolivian Quechua Indian women...without their consent or knowledge. A malevolent Third World Aid program in a country whose problems do not include overpopulation. This film will soon be released commercially. Catch it now for free.

Nov 19 MAEDCHEN IN UNIFORM Classic of the early German cinema, humanitarian anti-fascist movie about life in a boarding school for the daughters of Prussian army officers.

There are also films Nov 26 and Dec 3. A schedule for all are women's quarter.

THE WOMEN'S CENTER NEWSLETTER

VOL. III
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NOV-DEC
1973

46 Pleasant St. Cambridge, Mass. 02139
Phone: 354-8807 Open daily 1-6 p.m.

BAR BALLAD

Follow me home through the smokestacks and traintracks
talk of the peace you've found
come lay your kisses down
Noise of the bars far away from our hearing
but our pretty stories are not what we've found
My room is cool and dark
the moon and stars are in the doorway
my bed is soft and wide try again
Pretend to be a long lost friend

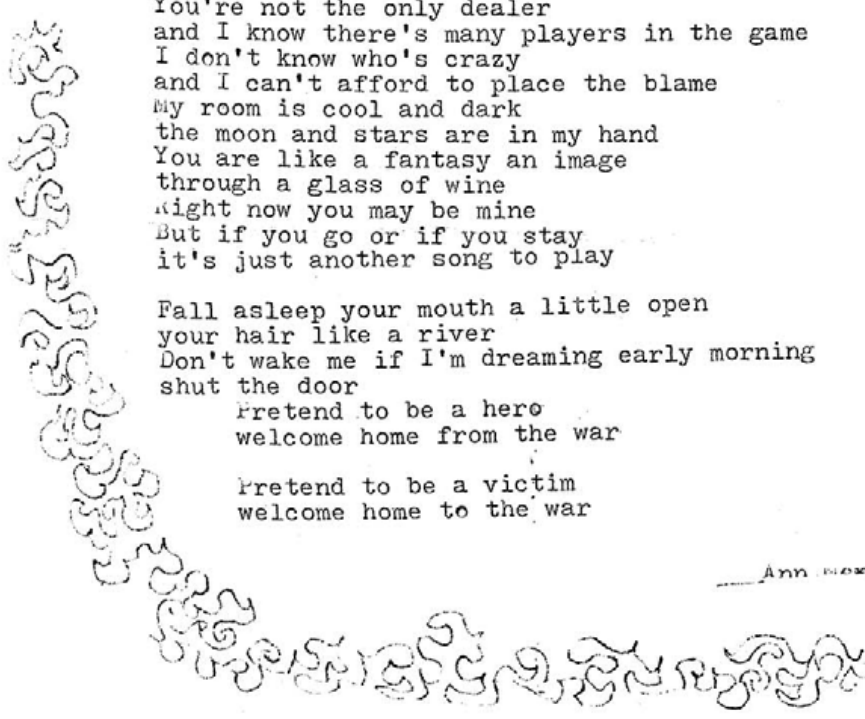
Laugh me a kiss and let the
streetlight shine through your hair
I don't care how long
Smile me a whisper let the
moonlight make a pretty pair
I don't care how wrong
Tell me lies
Pretend to be a devil in disguise

You're not the only dealer
and I know there's many players in the game
I don't know who's crazy
and I can't afford to place the blame
My room is cool and dark
the moon and stars are in my hand
You are like a fantasy an image
through a glass of wine
Right now you may be mine
But if you go or if you stay
it's just another song to play

Fall asleep your mouth a little open
your hair like a river
Don't wake me if I'm dreaming early morning
shut the door
Pretend to be a hero
welcome home from the war

Pretend to be a victim
welcome home to the war

Ann Hengerson



NEWS FROM CORE

Some of the issues discussed in November CORE meetings were: the Center coordinator, staffing the center, fund-raising, publicity, the Real (Fake?) Paper, and the cat.

After several months of discussion, it was decided that the Center needs a coordinator to 1) organize the staff and put together a staff manual 2) coordinate information coming into the Center 3) act as a liaison between Center projects, and 4) report to CORE every week. Libby was offered the position and accepted. She was hired for five months and is being paid \$50 per week. At the December 3 meeting, this amount was changed to \$30 at Libby's suggestion.

Bringing together a group of women to regularly staff the Center is a priority of CORE and the coordinator. It is necessary that the staff be knowledgeable, committed, and mutually supportive. At the present time many staff members are women who are new to the Center, who are uninformed and insecure about their position. This means that members of staff don't become a tightly-knit group. The coordinator and the current staff members hope to help solve these problems by 1) putting together a staff manual which will consolidate information floating around in notebooks and heads 2) emphasizing that staffers should make a long-term (say, three months) commitment 3) emphasizing the importance of staff, and 4) trying to become a closer group, sharing staff experiences and learning from each other.

Two publications are currently being drawn up about the Center. One is a brochure describing the Center, its projects, services, and facilities in general terms. It will be distributed all over the city for outreach to new women. The other publication is a statement of purpose of the Center, the philosophy behind its workings, its history, its financial setup, and, like the brochure, its projects and services. It will be available at the Center. Suggestions and help on these are welcome.

The Center is always in need of funds, particularly now with higher heat bills coming in. Possible fund-raising events were discussed, such as a dance, or a benefit poetry reading (Marge Piercy, author and poet, has indicated a willingness to do this). Rochelle is working on finding out how to improve the Center's tax status so that it will be easier to solicit donations. Anyone with ideas and/or energy to contribute to fund-raising would be greatly appreciated. You should talk to Rochelle.

Chuck Fager of the "Real Paper" recently wrote a very favorable review of The Suicide of the Sexes by George Gilder, and The Inevitability of Patriarchy by Steven Goldberg. These books, and Fager's review, advocate male supremacy. Because of this, and an antiabortion article in a former issue, CORE seriously questions the "Real Paper's" self-proclaimed, progressive image. The paper also has not published articles advocating racism, yet articles advocating sexism have appeared. It was suggested that we write letters to the paper. A group was formed which will try to meet with Fager and others from the paper to confront them with their hypocrisy.

In the words of an anonymous CORE minutes-taker, "A cat has arrived and Libby has received it." If you are allergic to cats and are having problems, talk to Libby.

---Jenny Scoon

WOMEN'S CENTER LIBRARY LOSING BOOKS!

The library is losing a lot of books. People check them out and don't return them. Most of these books are by and/or about women, and we have only one copy of many of them.

The situation is becoming drastic! We tried imposing fines on asking women to contribute time to working in the library, but neither of these ideas has worked. Often books are given to friends or women leave the area without any forwarding address.

Books in the library have all been donated and we do need any women's novels, anthologies, poetry, etc. that people have to donate. Anyone who can spend a few hours working in the library please call Nan or Libby at 354-8807.

IF YOU HAVE ANY LIBRARY BOOKS OVERDUE, PLEASE RETURN THEM!

ANNOUNCEMENTS AND NEW PROJECTS

Want to be a Bicycle Mechanic?

The Bicycle Repair Collective is looking for women who would like to apprentice (little or no money until spring) as bicycle mechanics. We want women who are conscious of themselves as women, are interested in working with both women and men, and are willing to help create a political context for the shop. If interested, come to 351 Broadway, Cambridge. The women mechanics work as a group on Wednesdays from 12-6 as well as individually on most other shifts. Winter hours are: Mon. 11-4, Tues. 12-8, Wed. 12-6, Thurs. 12-8, Fri. 12-6 and Sat. 10-6.

Graphics Catalog

The Women's Graphics Collective now has a Fall, 1973 catalog of hand silk-screened posters and notecards available free on request. The posters are about the Women's Movement and other struggles like the United Farmworkers' strike. All posters are \$1.75. For a free catalog, write to: Women's Graphics Collective, 852 W. Belmont Ave., Chicago, Ill. 60657.

Book Reviews--Poetry

If you have read a book--new or old, that you want your sisters to know about; or if you have poetry you would like to share, please send it to The Newsletter, Women's Center, Cambridge. We'd really appreciate your contributions.

New Town Project

We recently received a letter from the New Town Project. These people want to develop a community which will serve people of all ages. The group hopes to create institutional changes which will defy current sexual attitudes, while confronting their own sexism and creating meaningful personal relationships at the same time. They want to make a community which will respect the open expression of feelings through a collective, integrated concept. They hope to be on site by the spring of 1974, and presently feel a need for constructive energy from new members. If you are interested and want to find out more about this project, call Char at 547-4327.

Rent Control

The Cambridge City Council may repeal rent control. If so, the Cambridge Tenant's Organizing Committee (CTOC) is ready to go into action. They may need help petitioning. If you would be willing to help, contact: Tina Poplawsky, 354-1206, or CTOC, 354-2064.

Self Defense

There are several self-defense classes around the city and more starting all the time. If you are interested in joining one, write to Self-Defense for Women, P.O. Box 146, West Somerville, Ma. 02143. Include your phone number.

Women's Center School Office

The Women's Center School has a new office at 639 Mass. Ave. on the third floor. Office hours are Mon. and Thurs. 1-8, Tues. and Wed. 1-5, and Friday morning. The phone number is 492-4845.

Deadly Nightshade

Deadly Nightshade will be at the Saints on Dec. 8, and is coming back sometime in January or February. Be sure to go listen to them. You won't regret it. Hitch will be there Wednesday through Saturday for the next three weeks.

Women's Show WBCN

In case you don't already know, there's a good radio show on WBCN 104.1 FM, Monday nights from 6:30 to 7:30 p.m. Why is it so good? Because it's done by women, of course. It's called the Women's Show. Listen in.

Lesbian Liberation

Lesbian Liberation happens regularly at 8:00 p.m., Thursdays, in the Lesbian Lounge, third floor, Women's Center. New women always welcome. Come and talk freely.

** Announcements **

Please get your announcements in to us at the Newsletter by the second week of January for the next issue. Thanks.

BOOK REVIEWS

RUBYFRUIT JUNGLE by Rita Mae Brown

Rubyfruit Jungle gives women a heroine they seldom find in literature. It is a straightforward, positive statement from an honest, individualistic, sensitive woman-identified woman. Her words convey a palpable strength and energy.

The book is mainly a series of episodes in the life of Molly, which point out that most of the people around her are trying to make her live according to their rules so that she'll become what they assume she should be. Molly is too much of a fighter and too smart to be persuaded or coerced out of her own strong sense of what she is and what is good for her. This, and her unmatched sense of humor, brings her through the process of growing up poor and lesbian in America in one piece, embittered but undefeated.

I have two personal reservations about Rubyfruit Jungle. First of all, Molly is always, from age seven on, able to see through the hypocrisy around her, and is always aware of what the socializing influences are trying to do to her individuality. It's as if she was born with a raised consciousness. Secondly, I would have liked Brown to go deeper into Molly's friendships with women. She is more specific about her sexual sharing than what else of herself she shares with them. Not that I have anything against what was included; I just wished that her relationships could have been filled in further.

Rubyfruit Jungle is available from Daughters, Inc., Plainfield, Vt., 05667 for \$3.00. Or borrow it from me.

---Jenny Scoon

WOMEN IN PRISONS by Kathryn Burkhardt

"Dear Kitsi,

I know you will write the book and I know some people will listen to you--but I just hope you can make them feel prison from the inside."

Women in Prisons has chapters on prisons as profit-making industries, on sexuality in prisons, on healthcare (a euphemism) in prisons, and there are some statistics. But what makes the book important, what makes it an experience, are the incredible interviews transcribed from tapes or written by the women themselves, sometimes in the form of poetry or letters. As I closed it, I felt I was leaving behind thousands of different voices whose stories would always stay with me. Kitsi allows the guards, the administrators, and the prisoners to speak in their own words so the reader does feel prison from the inside, as much as is possible. Please obtain this book (there are copies in the Women's Center Library) and let it talk to you. The following are some voices from the book:

"...then they stripped me stark naked and made me jump up and down on the floor in a squat position--while they all stood around watching. They have to forget we're human beings to treat us that way."

"They be callin' us girl all the time. I ain't no girl. I got ten kids. That ain't no girl there."

"I'll never forget one tiny kidnapper from Wisconsin who kidnapped a large man. I asked her how she did it. Her answer was, 'It was easy. He was scared. I wasn't.'"

"There's a lot of complications, but as long as you keep them fed--give them some milk and sugar and cigarettes, you usually don't have any problems." (administrator talking about women in his prison)

"The hardest thing to face gettin' out is the decisions. For months, for years, you haven't been able to decide anything for yourself. Then all of a sudden, you're supposed to be able to decide everything, make every kind of decision. It's just too much."

Kitsi has given the women in prisons an opportunity to speak. If we read this book they will be heard.

---Sally Guy

BROOKLINE WOMEN'S CENTER

We are finally starting a women's center in Brookline. We have had one meeting basically talking about what we all want. Daycare, sex-stereotyping in the schools, women's artist co-ops were some of the issues discussed by women ages 15-65. It will help us all at Brookline once we get some space to work and play in. --Suzanne Cataldo Brookline W. C.

center at Northeastern. The administration is favorable, but they are having trouble finding unused space for a room. They envision the center as a resource place with health information files, perhaps abortion counseling or referral, and a library. The group has had problems deciding how to organize itself and so far has no formal organization. Once they get a room set up, they'll deal with the problem of communication with the campus as a whole.

BOSTON COLLEGE WOMEN'S CENTER

B. C. feminists were finally able to get space for a center this year but it is one of the only groups on campus that has to submit a record of its doings to the administration regularly. Their library and the Center's abortion and counseling referral services are frequently used but other than that, apathy prevails. A group of about fifteen women keep the Center going. They are now planning consciousness-raising groups, perhaps in the dorms, for next semester. A unique problem facing the B.C. Center is its lack of communication with the nursing students on campus, who are almost all women. The Women's School is thinking about doing a course at B.C. next semester, aimed at involving the nursing students.

PUBLIC SPEAKING COLLECTIVE

Women must learn to speak openly and publically on the various views of radical feminism. I propose that we meet the pragmatic need for feminist speakers by forming a collective to develop the practical verbal techniques as well as the skill of public presentation. If you are interested call Lottie Wolfe, 864-6838.

WE NEED YOUR NEWS!

If your group is doing/planning anything that you would like to share, please let us know. We'll put it in the next issue.

N.E. UNIVERSITY WOMEN'S CENTER

A small group of staff, faculty, and undergraduate women, mainly from the sociology and education departments, are beginning to set up a women's



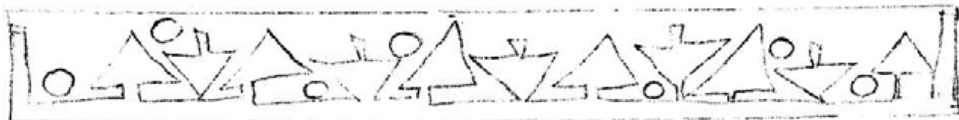
WOMEN'S SCHOOL HAVING AN AUCTION AND RUMMAGE SALE!!

The School has gotten an office and hired two women to work part-time (Marcia Hams and Leslie Cagan). This has caused some new expenses, so we are now working on raising more money. We hope to do some of that through our Auction and Rummage Sale on Saturday, December 15th--11 AM to 4 PM.

We are looking for books, toys, furniture, records, clothing, posters, paintings, odds and ends to auction off. We also want to auction services: haircuts, auto repairs, childcare, catering, carpentry work, almost any service imaginable. We can use anything.

If you have any donations just call us. The telephone number is 492-4865. We can be reached Monday and Thursday 1-8, Tuesday and Wednesday 1-5, and Friday morning. Or leave a note for us at the Center. We'll also be able to pick up anything. DON'T FORGET. AUCTION AND RUMMAGE SALE, SAT. DEC. 15th, 11 AM TO 4 PM AT THE FIRST CONGREGATIONAL CHURCH, 11 GARDEN ST. HARVARD SQUARE. IT'LL BE LOTS OF FUN!

This issue put together by Nancy, Ann, Jenny, Tina, Sally, and Libby.



VICTORY FOR WAITRESSES

Anyone who's ever been a waitress realizes what a powerless, subservient position it can be. Bosses only pay a part of a waitress's wages, the customers are supposed to supplement her wages by leaving tips. The waitress is therefore dependent on everyone she serves for her daily income. The master-slave relationship that follows is degrading to her.

At Havah Nagilah restaurant in Boston the waitresses were getting \$1.00 an hour and were expected to do extra work like washing dishes and vacuuming. They decided to organize. When the bosses learned what was going on they began the age-old practice of harassment. They drastically cut the hours of the women they suspected were instigators. So the waitresses started a picket line and asked for union recognition. They picketed for one week, keeping away about 70% of the usual business. By the end of the week the bosses were ready to make some important concessions.

The waitresses got a change in uniforms, a 20¢ pay raise, and they began to collectively make up their work schedules. Throughout the four months of organizing and legal hassles the waitresses received tremendous support and assistance from the Women's Law Commune. Finally, last week, the election was held and the union (Harvard Square Waitresses Organizing Committee, Local #3) won. They'll be negotiating contracts soon. The waitress I spoke to, Kate Hickler, said that they've been contacted by other waitresses around the city and it seems we can look forward to positive action in other restaurants soon.

The waitresses at Havah Nagilah are in need of contributions to help them pay the legal costs of their struggle. If you want to donate something or if you want some INFORMATION ABOUT ORGANIZING WAITRESSES, contact Kate Hickler, 116 Chestnut St., Cambridge, 661-1846.

Please subscribe to the Newsletter! You get 2 free issues, then it is \$2.00 for 12 issues. If you pick it up at the Women's Center, try to leave a donation. If you'd like to subscribe, fill in the form below and send it the Women's Center Newsletter, Women's Center, 46 Pleasant St., Cambridge, Mass. Make out checks to Women's Center.

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