Women's Music Celebrates International Women’s Day

On Monday, March 9 at 7:30 p.m. Demeter will present an evening of women's music at Cafe Balthazar to celebrate International Women's Day.

We are happy to bring to the Peninsula for the first time in concert three performers from Santa Cruz: Rebecca Adams, Pipa Pinon and Susan Bayer.

Rebecca Adams has been active in community politics, performing extensively over the past decade for a number of benefits and community affairs. Most recently she emceed and sang at the Yes on “A” anti-nuke benefit with Joan Baez at the Santa Cruz Civic Auditorium.

Through her songs Rebecca's voice weaves a mellow tapestry throughout the audience while her words talk about journeys through life and love.

Rebecca delighted audiences through her role as Tess/Calamity Jane in the Bear Republic’s performance of To See The Elephant in Santa Cruz last year.

Pipa Pinon’s connection with music began as a child while singing to the great coyotes on the mesas in New Mexico. The spirit of the desert lives through her music in a wide spectrum of colorful emotions. Over the past six years, Pipa has performed throughout New Mexico and in Santa Cruz.

Recently these two women have combined music, life and love to create a dynamic musical duo.

Joining them on cello will be Susan Bayer, a recent transplant from Philadelphia. She has studied cello for 21 years and now plays with the local Santa Cruz group, Peacework.

Cafe Balthazar, a women-owned business at 170 Forest Avenue in Pacific Grove, is donating space for the evening's performance.

Tickets are $2 and are on sale at The Open Book in Pacific Grove, the YWCA Women's Center in Monterey and at Demeter Resources, 229 17th Street in Pacific Grove. Wine, beer and apple cider will be on sale.

Free child care is available with a 24-hour advance reservation only. For more information and to make child care reservations, please call 375-082 or 659-3752.

Come celebrate International Women’s Day with an evening of fine feminist music at the Cafe Balthazar, a benefit for Demeter Resources.

‘Any Woman Can . . . ’

NWPC Conference March 6

The fourth annual “Any Woman Can” conference will be presented by the National Women’s Political Caucus of Monterey County, in conjunction with other women’s organizations, on Saturday, March 7 at MPC.

The focus this year is on how women can have political impact. Keynote speaker will be environmentalist Mary Henderson, chair of the Central Coast Regional Coastal Commission and regional representative to the state Coastal Commission.

Workshops will include:
Dealing with Dirty Politics, led by Suzanne Paizis, author of Getting Her Elected, A Political Woman’s Handbook;
Targeting Special Groups for Candidate Support, with Marion Englund, administrative assistant to Assemblymember Sam Farr and manager of his recent campaign;
Raising Money and . . . More Money, with Mary Stanley of the

(Continued on page 6)
Demeter Grows and Changes

On April 1, 1981, Demeter will begin its third year of publication. The past two years have shown an incredible amount of growth and pulling together of the Monterey area women's community and Demeter is proud to have shared in that growth.

Starting out as a four page, mimeographed newsletter in 1978, Demeter has grown into the 16 page typeset newsmagazine it is now. We are feeling the need once again, however, for growth and change. As the community grows, so does Demeter, both reflecting and fostering that growth. As our third birthday approaches the staff is looking for ways to best represent and contribute to the Monterey feminist community.

One major change will be in the physical form of Demeter. Beginning with our April issue, we will change from a newsmagazine format to that of a tabloid newspaper. This means that Demeter will be printed on newsprint rather than the white offset paper we now use, and that the size and shape will change.

There are two major reasons for this change: cost and space requirements. Newsprint is cheaper and, because of the difference in press set-up, more copies can be printed than our present system allows. For slightly less money we will be able to increase our press run from 700 copies monthly to 1,000, thereby increasing Demeter's distribution and accessibility.

The new format will also give us more space to work in. The paper will have room for more articles, graphics, photographs, etc., and will be able to feature longer, more in-depth articles and interviews.

Along with the additional space comes added flexibility in how we use that space. As we are examining, shifting and growing, we would like the community to help us formulate changes. Demeter is committed to community service and now is an excellent time to share your ideas and dreams for her with the staff. What would you like to see in the paper? More art, graphics, poetry? More coverage of women's sports? Health care issues? Worldwide politics? There is an insert in this issue asking for your ideas. Please take the time to fill it out and send it in or drop it by the office.

An exciting part of being a community newspaper is the interchange among the women of the community and the newspaper. While there is a core group of staff volunteers, a large portion of the articles, interviews, art and poetry comes from women in the community who have strong ideas and visions and use Demeter as a vehicle for expression and communication. It is important to Demeter's growth that this continues. In addition to thinking about what you would like to see covered in the paper, keep in mind that if you feel strongly about a particular issue you probably have the resources and ability to contribute coverage on that issue. Staff members are always available to help any woman who feels like contributing to Demeter but is unsure about her writing abilities.

We are excited about our upcoming expansion and the potential for continued growth. The women's community in this area is a strong and beautiful one and we look forward to contributing to and sharing in that strength and connection. Please share your visions with us by filling out the insert questionnaire, sending us contributions, or stopping by the office in person.

—The women of Demeter

New Subscribers
Thanks and welcome to our new subscribers:
Susan Woodward
CJ McArthur
Margaret Cruikshank
Penny Ellsworth

Editors: JT Mason Debi Busman
Production: Joan Weiner Polly Parker
Reporters: Janie Forrest Sandra McKee

Demeter is a feminist publication designed to keep women informed of pertinent issues. Contributions are encouraged. Subscriptions are $3 for six months or $6 for one year. Mail check or money order to Demeter, P.O. Box 1661, Monterey, CA 93940. Editorial office is located at 229 Seventeenth St., Pacific Grove, CA 93950. Phone (408) 375-5629.
Another Perspective

Editor:
I am sure I am not alone in my feeling of dismay about the discontinuation of Demeter's "Feminist Perspective" because of a lack of submitted material.

These columns were always one of my favorite features, offering as they did a warm and welcome glimpse each month into local women's lives and consciousness. Re-reading them periodically is also rewarding since new insights seem to pop up in places where I hadn't noticed before.

There are many interesting and vital women in the community who have not yet written a perspective. Every reader of Demeter has something to contribute that no one else could possibly say. Since we all start from different places and different backgrounds, and have undergone different life experiences, we each bring our own uniquely individual meaning to the subject.

It is hard, perhaps, for readers to realize how valuable their sharing could be to someone. Yet often one line or a seemingly simple remark in a person's story can really strike home, can clarify an issue or a problem over which another of us may have been struggling.

Sometimes we may feel as if our thoughts should be all organized, finalized, and figured out before we present them for others' scrutiny. But since growing into feminism seems to be a never-ending process, we may need to reconcile ourselves to letting each other in on the incomplete stages of our journey, in all their tentativeness or fragmentation, rather than awaiting a would-be final destination. Who knows — this kind of sharing may turn out to be most useful of all.

And so I urge you to help revive this feature. If putting it together in conversational form, rather than as a writing task, appeals to you, I would be glad to participate as an interviewer. Just leave a message at the Demeter office and we can arrange a time and place.

Polly Parker
Monterey

Notes From Demeter

Heartfelt thanks to the women who put on the Valentine's Day dance. It was a wonderful success, clearing $80 for Demeter! A special thanks to Suzy Sullens who provided the space, Linda and Barbara for organizing the event, and to the women from the Friday Night Rap Group for all their support and enthusiasm. Not only was it a warm and cozy evening, it was fun and profitable. Thanks again!

* * * *

While we're on the subject of money, here's a breakdown of our monthly expenses: $10, utilities; $180, printing; $95, rent; $20, postage; $30 phone. Total $335.

Subscriptions bring in only a part of this amount each month. We need contributions from the community in order to stay in the black and continue to publish each month. We mail using the third class bulk rate, so it's sometimes slow in reaching you. Please keep us posted of change of address because the post office will NOT forward third class mail.

We are always looking for contributions from the community in the form of articles, reviews, letters to the editor, photographs, or graphics. They are subject to editing, but if any major changes are necessary, we will contact the author. Please send us a copy, not the original, and please include your name and phone number.

* * * *

Last month we said "sayonara" to staff graphic artist Barbara Bas-tian, who left the area for an extended stay in Japan. Her work, signed "bb," has appeared in our pages for almost two years. While in Japan, in addition to studying akido, Barbara promises to send us articles on the women's movement there.

Graphic by Gerrica Connolly
Hannah Brickman In Concert March 21

On Saturday, March 21 at 4 p.m. cellist Hannah Brickman will perform a benefit concert for River’s Crest Dragon Slayers, a therapy ranch for handicapped children located in Apts. Brickman will be accompanied by Steward Robertson at the piano.

The concert will be held in the Music Hall at Monterey Peninsula College at 4 p.m. A donation will be requested at the door.

Brickman, a native of Quebec, began studying cello at the age of four. She studied with Janos Starker at Indiana University and went on to play in the Denver Symphony. She came to the Peninsula last summer to play in the Bach Festival and teaches at the Community School of Music.

Until recently Brickman was a member of the Allegra String Trio, along with Jill Cohen and Amanda Amend. The trio gave a benefit concert for Demeter in January and was enthusiastically received by the standing-room-only audience which crowded into St. Mary’s Church in Pacific Grove. River’s Crest Dragon Slayers provides therapeutic recreational activities for the handicapped and is a non-profit organization.

YWCA of the Monterey Peninsula
Women's Center:
Women’s Evening at the Y, Friday, March 27, 7:30 p.m.

The library at the Y is open Monday evenings, 5:30-7:30 p.m. On Monday, March 16, Jean Schmidt will be there to assemble the new bookshelves she is building for the library. Women interested in learning some basic carpentry skills and/or helping to expand the shelf space are encouraged to stop by.

The YWCA Cultural Awareness Project is sponsoring a “Forum for Women on Anti-Semitism in the Women's Community” on Sunday, April 5 from 1 to 4 p.m. A panel of four speakers will deal with topics including the history of anti-semitism, internalized anti-semitism, stereotypes, and the history of Jewish women in the labor movement. There will be a discussion session. For information about the location, call 649-0834.

Women and Money Series:
The Women and Money series continues this month with classes and workshops designed to equip women with information about more facets of money management.

"Proposal Writing" will be led by Maria Gitin Thursday, March 5, 9 a.m. to noon at Planned Parenthood, 5 Via Joaquin, Monterey. Suitable for beginning and moderately experienced proposal writers. Fee: $5.

"Women, Money and Emotions: A Personal Look at Economics will focus on our personal orientation to money. It will be led by Jackie Somma and Sandy Kaplan on Wednesday, March 11, from 7:30 to 10 p.m. at Antioch University-West, 690 Pine, Pacific Grove. This class is free. Group discussion is encouraged.

"Filling Out Your Long Form" is a two-session class in which participants will go through step by step preparation of state and federal long forms, with the assistance of tax professionals. It will be led by Carol Thompson on Thursday, March 12 and Wednesday, March 18, 7-10 p.m. at the Y, 276 Eldorado, Monterey. Call the Y for information on forms and tax materials needed.

YWCA membership is required for the above classes, with the exception of the free class. For registration or more information, call the Y at 649-0834.

(continued on page 6)
Local and National News Briefs

More Women Doctors

The women’s health movement in the US has grown from a handful of women’s clinics 12 years ago to several hundred today.

The National Women’s Health Network in Washington reports that the number of health centers catering exclusively to women now numbers nearly 500 around the US.

In addition, in 1980 women comprised almost 28 percent of first-year medical school students, up from just nine percent in 1970.

— Her Say

Legal Update

A federal judge says a woman lobby attendant was wrongfully dismissed for refusing to wear a “short, revealing and sexually provocative” bicentennial uniform to her job in a Manhattan building. US District Judge Robert Ward ruled in New York that “but for her womanhood, Ms. Hasselman would not have been required to appear on the job . . . in a uniform that subjected her to sexual harassment.” The uniform consisted of a poncho that was open at the sides, dancer’s pants and sheer stockings.

— Her Say

Restoring Our History

The feminist movement has given new life to women’s history libraries and collections across the United States.

The New York Times has reported that such well-known libraries as the Schlesinger Library at Radcliffe College and the Sophia Smith Collection at Smith College are being inundated with donations, as well as students’ and authors’ requests for access to information contained in the libraries.

In addition to the expansion of existing collections, The Times reports that over the last two decades, new collections, such as the National Black Women’s History Archives in Washington, and the Jane Addams and Midwest Women's History collections at the University of Illinois have sprung up.

The newspaper quotes Gelda Lerner, president-elect of the Organization of American Historians, as attributing the growth of interest in women’s history to the movement for women’s rights.

— Her Say

Said Lerner, “Women’s history was neglected and ignored by the men who made the culture — and who recorded only their own experiences. If you want to find out the truth about women’s role in society, you have to restore women’s history.”

— Her Say

TV Anchor Wins Dispute Over Cornrows

Dorothy Reed, the black TV reporter who was suspended without pay when she showed up for work in cornrows, is back on the job.

Reed was banned from the air and suspended after the station decided her braids were “inappropriate.”

Reed’s case drew the support of her union, the NAACP, and the National Organization for Women.

— Her Say

Sexual Abuse of Girls

Sexual abuse of young girls is “four times more common” than the rape of adult women, according to a new report in The Ladies Home Journal, and a third of the girl-abusers are family members, or family intimates.

Sexual abuse of girl children, The Journal says, is far more common than was previously believed. New research, the magazine reports, shows one of every four girls between the ages of five and 13 has been victimized by some kind of unwanted sexual attention.

— Her Say

Seventh Graders Stop Sexism In San Jose

Said Lerner, “Women’s history was neglected and ignored by the men who made the culture — and who recorded only their own experiences. If you want to find out the truth about women’s role in society, you have to restore women’s history.”

— Her Say

Women Veterans

The Women’s Veterans Information Network is collecting material for an anthology on women’s experiences in the military. The publication is intended to be a vehicle for sharing women’s experiences in the military, especially for women considering enlistment.

They are asking for women who have had experiences including sexual harassment, racial or sexual discrimination, recruitment frauds, forced abortions or rapes, etc., to help women know the other side of the recruiters’ stories. All material will be regarded with discretion. Deadline is June 1. For more information contact Debra at (415) 835-8923, or write to Lesli Zephyr, 944 Market St., Ste. 500, San Francisco, 94102.

— Plexus

Computer Birth Control

A computerized birth control device is being tested.

The method is essentially a computerized thermometer which lets women know when they are infertile or fertile. It was developed by a World Health Organization team of doctors at the Medicin Council in London.

The thermometer contains a microchip computer, which can be electrically attached to a bedside clock. When a woman takes her temperature, a green go-ahead light is triggered when the woman is infertile.

The device has proven to be 100 percent reliable in recording the fertility cycles of 500 women who tested it.

— Her Say
Community News and Events

(Continued from page 5)

Monterey Law Center
The Monterey Law Center will sponsor a community program entitled "Demystifying Income Taxes: A Brown Bag Seminar" on Wednesday, March 4, noon to 2:30 p.m. at the Monterey College of Law, 498 Pearl Street, Monterey.

Audrie Faist, tax auditor with the IRS, and Harold Thomas, tax auditor with the California Franchise Tax Board, will discuss topics including IRS forms 1040 and 1040A, Supplemental Income, Credit for the Elderly, state tax form 540, and recent changes in the tax law.

There will be a question and answer session at the conclusion of the program. A $3 donation will be requested.

For more information, or to reserve a place, call 373-3301.

MPC
"Going Back to Work or School" is the title of a course to be offered at MPC on Tuesdays and Thursdays, March 17-April 30, 11:10 a.m. to 12:30 p.m.

Instructor is Diana Case. For further information or to register, refer to the MPC spring schedule, or call 646-4000.

"Women in Search" will be taught by June Schwartz on Monday evenings beginning March 16 and continuing through April 6. The class will also meet on Saturday, April 4, all day.

Monterey Parks & Rec
Recreational Volleyball for Women is held every Wednesday evening, 7:30-9 p.m. at Walter Colton Jr. High School's multipurpose room. Fee: $7. Led by Audrey DiMaggio.

Jazzercise is led by Lori Kersher on Mondays and Wednesdays, 5:15-6 p.m. and 6:15-7 p.m., March 2-25 at the Monterey Youth Center. Fee: $16.

Physical Fitness for Women is led by Nora Strickland on Mondays, Wednesdays and Fridays, 9:30 a.m.-10:30 a.m., March 2-27 at the Youth Center. Fee: $12.

T'ai Chi Chih will be taught by Cathleen Lucido Tuesdays 9:30-10:45 a.m., March 3-April 28 at the Youth Center. Fee: $28.

Girls Youth Softball Leagues, for girls 9-11 and 12-15, will hold tryouts in March. League play begins in April. Fee: $12. Open to Monterey residents only. For further information, call Mel Selander, 373-2320.

Demeter Benefit
There will be a benefit for Demeter in celebration of International Women's Day at the Cafe Balthazar, 170 Forest Ave., Pacific Grove, on Monday, March 9 from 7:30 to 9:30 p.m.

Musicians Rebecca Adams, Pipa Pinon, and Susan Bayer will begin playing at 8 p.m. (See article in this issue.) A $2 donation will be asked at the door. Wine, beer and apple cider will be on sale.

Women's Music
WomensWorks will present Robin Flower, Nancy Vogel and Barbara Higgy in concert at the Kuumbwa Jazz Center in Santa Cruz on Saturday, March 7 at 8 and 10 pm. Tickets are available at the Open Book in Pacific

Inuit Art on Display
Monterey Peninsula Museum of Art is offering an exhibition entitled "Inuit Games: Traditional Sport and Play of the Eskimo" from Saturday, March 7 until Sunday, March 29 at the museum, 559 Pacific Street, Monterey.

The collection includes stonecut, stenciled, lithographic and engraved prints, sculptures, artifacts and a hand-woven tapestry.

The artists are all Inuit people from the Canadian and Alaskan Arctic. Several of the artists are women, including Pitseolak Ashoona, who is among the most revered artists whose work is perhaps the only remaining direct expression of the old ways of the Eskimo. "Inuit Games" offers the viewer a panoramic experience of another culture at play.

Museum hours are Tuesday-Friday, 10 a.m. to 4 p.m. Saturday and Sunday, 1 to 4 p.m. There is no admission charge. For more information, contact Linda Cooper at 372-7591.

"Games of My Youth," stonecut and stencil print by Inuit artist Pitseolak Ashoona is on exhibit at the Monterey Peninsula Museum of Art.
Peg Cruikshank and the Lesbian Path

Peg Cruikshank, a native of Minnesota, has taught English and women's studies in several Midwestern colleges. She has written a variety of feminist essays, reviews and autographical sketches. In 1980, she released her book, The Lesbian Path, which was reviewed in our October issue. Ms. Cruikshank spoke about the process of writing, editing and publishing The Lesbian Path.

Q. What were the experiences and inspirations that led you to write The Lesbian Path?

A. I think it was mostly boldness. A lot of English teachers are frustrated writers. And in fact I had done an academic book for my dissertation on Thomas Macaulay, a Victorian historian in the 19th century. It was quite dull, good for a dissertation but not necessarily the start for a book about lesbians, though there is a connection between the two. When I had finished my academic book I asked myself what was it that I wanted to do for me.

I decided I would like to do a book about the personal lives of lesbians. In the women's community I think wanting to do something and following through with it is the main credential you need.

My main inspiration for the book came when I moved to Minneapolis in 1975. All my life I had been living in small towns and feeling very isolated as a lesbian. When I moved to Minneapolis I met a whole community of lesbians, many of whom shared their coming out stories and the other experiences that had happened because of being a lesbian. I was fascinated by what I heard and thought that it should be written down. It was really that simple.

Q. How did you go about finding women who were willing to write about their personal lives and then how did you decide which essays would go into the book?

A. I told every lesbian I knew that I wanted to write this book. I did some mailings to women's studies programs, advertised in Connections, an Ann Arbor newsletter, and mainly had a lot of word of mouth publicity. Often when one woman would write her story, her friend, lover or someone she knew would also write one. For a long time I didn't get much material submitted so every piece I got I put in the book.

I think the reason for this was that in 1975 the idea of lesbian writing was too new. There were, of course, women like Gertrude Stein and Margaret Anderson who had been writing about their lives but they were certainly the exception.

As I got more material I started getting pieces of angry political rhetoric which were easy to reject. I was looking for stories which would shed light on the personal life of the woman and if I didn't know more about her, having read her story, then it didn't get in the book.

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It was important to me to show the diversity of lesbians. I wanted to show women of different ages, different backgrounds, women who had an easy time coming out and those for whom coming out was hard, even tragic. I tried to show women of color and working class women although I was not very good at finding them. Our networks in 1975 were not as encompassing as they are today. In the '80s there are many more things published by women of color and working class women, at least they are more widely distributed. And if, or when, I do a sequel I will certainly include many of their stories. Also I would like to have more stories about women who are over 50 years old.

Q. What was the response to your manuscript and then to the book?

A. I started looking for publishers in 1976. Every feminist press that existed then rejected my manuscript. The ones that liked the idea were concentrating on fiction. Fortunately I was doing other projects so the rejections were spaced over a period of time. When I moved to San Francisco I met many women who were involved in editing and publishing. Though none had a direct effect on getting The Lesbian Path published, they did give me moral support and that helped me take the project more seriously.

Then finally in 1979 Angel Press, a male-owned publishing company in Monterey, published my book. It was released last year. In fact, The Lesbian Path and The Coming Out Stories were released the same month. The editors of The Coming Out Stories had a hard time finding a publisher also. I think Persephone Press liked their manuscript better because it was more political.

It's not surprising to me that these books weren't published until the '80s. In the '70s it was too risky to a lesbian and to her family to write a personal statement. It was easier to write fiction and poetry. But I think maybe after a whole decade of being feminists some of us had the self-esteem to write a story in the first person.

The response to the book has generally been very good. I have experienced more enthusiasm and acceptance than resistance. The promotional tour, which has been my favorite part, has been fun. One man who interviewed me on the radio not only had read and liked the book but he read over the air some of his favorite stories!

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<td>Jazzercise, Physical Fitness for Women, Monterey Youth Center</td>
<td>Developing Parenting Skills, 9:30-12:30, Family Resource Center, Seaside</td>
<td>Demystifying Income Taxes, noon, Monterey College of Law Prepared Childbirth film, 7:30, Monterey Library</td>
<td>Consciousness Raising Group begins, Salinas Women's Center, 7:30 pm</td>
<td>Lesbian Rap Group meets, 8 pm, 372-1453, 624-2133</td>
<td>Robin Flower concert Santa Cruz, March 7 at 8 and 10 pm.</td>
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<td>Women's music, KAZU 90.3 FM, 12-3 pm</td>
<td>Cesean Support Group, 7:30 pm, Monterey Library</td>
<td>Tai Chi Chih, 9:30, Monterey Youth Center</td>
<td>Women, Money and Emotions, Antioch, 690 Pine, PG, 7:30-10 pm</td>
<td>My Sister's House, KAZU, 12:30-3 pm</td>
<td>Lesbian Rap Group meets, 8 pm</td>
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<td>International Women's Day</td>
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<td>Women's Exercise Support Group begins, Jan-moon, New Monterey Neighborhood Center</td>
<td>Women's Exercise Support Group begins, Jan-moon, New Monterey Neighborhood Center</td>
<td>Filling Out Your Long Form, YWCA, Monterey, 7-10 pm</td>
<td>Inuit Games exhibit opens at Monterey Museum of Art</td>
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<td>Women's Music on KAZU all day</td>
<td>Bookshelf Building at the Y library, Monterey, 5:30-7:30 pm</td>
<td>Going Back to Work or School, MPC, 11:10-12:30 pm</td>
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<td>Women's music, KAZU 12-3 pm</td>
<td>Women in Search class begins at MPC</td>
<td>Sister Sopha of the Sisters of the Holy Family of Nazareth becomes the first female volunteer firefighter of Sea Cliff, NY, 1980</td>
<td>My Sister's House, KAZU, 12:30-3 pm</td>
<td>My Sister's House, KAZU, 12:30-3 pm</td>
<td>Mixed Therapy Weekend Marathon, Family Service Agency</td>
<td>Hannah Brickman in concert at MPC Music Hall, 4 pm</td>
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<td>Renew your subscription!</td>
<td>Martha Strickland, lawyer, first woman to argue a case before the Supreme Court of Michigan, born 1853</td>
<td>My Sister's House, KAZU, 12:30-3 pm</td>
<td>Lesbian Rap Group meets, 8 pm</td>
<td>Women's Evening at the Y, Monterey, 7:30 pm</td>
<td>Federal Appeals Court rules ERA advocates can conduct economic boycott of Missouri</td>
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<td>Women's music, KAZU, 12-3 pm</td>
<td>Call your mother</td>
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<td>Send us information on community events</td>
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<td>Women's music, KAZU, 12-3 pm</td>
<td>Amanda Sanford becomes first woman to earn M.D. degree at U. of Michigan, 1871</td>
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The Rituals of Our Oppression

This song was collected in the Maramures region of Rumania in April of 1978 by Gail Kligman. It is still sung today at weddings while the bride is being dressed:

Cry, bride, cry
For you won't be a maiden this summer
nor will you plant rows of flowers
nor put flowers in the bachelors' hats
you'll plant rows of onions
and you'll be among the married women
married women have nice clothes
just a bit tearful
married women have clean clothes
just a bit tear-stained
for there's no man so good
that he won't give you a fist
there isn't a man so dear
that he won't hit you in the head
your husband isn't your brother
don't think he won't beat you.

This song is an example of several things: of how Rumanian women are socialized during the ritual dressing of the bride, and of how the phenomena of wife abuse crosses all cultural, racial and ethnic lines. It is also an excellent example of how women are oppressed by patriarchal ritual.

In Rumania, getting married is the only socially acceptable way to move from being a girl to being a woman. As such, women are trapped by marriage.

There is no frame of reference for anyone choosing to live outside this cultural norm. Since the definition of woman is married, no real choice exists. Getting married is an important rite of passage.

Lillian Ruban, in Worlds of Pain, points out how American girls in working class families are also forced into early marriage by this apparent lack of options.

What effect does singing this song have on the women involved? It would seem that by singing it to the bride, young girls are socialized to accept violence from their husbands as a matter of fact, institutionalizing wife beating in marriage.

To hear it sung on her wedding day when tension is high would tend to be the final internalization of this for the bride. The singing would produce an overwhelming feeling of helplessness and powerlessness: there is no way she can escape her "fate."

It would also trigger and feed her already-existing fears: separation from her mother and family, her change in status from maiden to married woman, and the new limitations imposed on her by the restrictions of her marital responsibilities.

This reinforcement of fear would serve to immobilize the bride, hence she is presented in a state of fear and subservience to the new groom. The very beauty of the song and its context in ritual disguises the mind-binding and deadly message that it carries.

Why isn't any of this talked about, what keeps the women trapped in silence? I remembered something from Sheila Rowbotham's Man's World, Woman's Consciousness that seemed particularly fitting:

The oppressed without hope are mysteriously quiet. When the conception of change is beyond the limits of the possible, there are no words to articulate discontent so it is sometimes held not to exist. This mistaken belief arises because we can only grasp silence in the moment in which it is breaking.

The cultural assumption in this song is that it is natural and normal for a husband to beat his wife. Women might not like it, but it's an accepted fact. Nowhere is the basic assumption challenged. Girls grow up watching their fathers beat their mothers as a matter of course, and thereby grow up to be beaten themselves.

One of the most frightening aspects of this song is that it is sung by the bride's peers. It is another example of how women have been socialized to participate in patriarchal oppression, and to pass that oppression down from generation to generation.

Young girls hear their older sisters singing this song just as their mothers heard it from their sisters. Women have long been used as the token tortures in keeping each other "in line."

Mary Daly speaks to this in Gyn/Ecology:

The Myth Masters are able to penetrate their victims' minds/imaginations only by seeing to it that their deceptive myths are acted out over and over again in performances that draw the participants into emotional complicity. Such re-enactment trains both victims and victimizers to perform uncritically their preordained roles. Thus the myths of the performers are conditioned so that they become carriers and perpetrators of patriarchal myth. In giving the myth reality by acting it out, the participants become re-producers and "living proof" of the deceptive myths.

Could ritual exist without the sexism that runs so strongly throughout? The artistry and creativity manifested by women all over the world is amazing; we possess a phenomenal strength and beauty which is reflected in our folk art, our clothing, our homes and our music. I wondered if this vast richness of women's traditions, which are so strongly linked to ritual, could be preserved without the sexism. I decided that the rituals could not be preserved in the traditional form.

Sexism in patriarchal ritual is structurally inherent and serves as an important part of the socialization process. This sexism, carrying its misogynist and self-negating message, helps to keep women "in their place" (no/place), all the while disguised and mystified through the beauty of myth and ritual. Beauty and power which is stolen as Daly points out:

Patriarchy is itself the prevailing religion of the entire planet, and its essential message is necrophilia... in order to reverse the reversals completely we must deal with the fact that patriarchal myths contain stolen mythic power... that what women who have the courage to name our Selves can do it precisely to act on our own initiative, and this is profoundly mythic.

It is necessary for women, collectively, to reject not only the rituals and symbology they are seeped in, but the very assumptions those rituals are based on. I would like to suggest that women create their own rituals, ones that lend meaning and expression to their lives.

In doing this, two ideas stand out. First, we must look to our past and examine the ancient religion of the God-

(Continued on page 11)


Rituals of Oppression —

(Continued from page 10)

dess. To create with awareness, we must understand how our rituals have been stolen, changed, and disguised by patriarchy.

Second, we must have sensitivity to the present, looking at where we are now, and incorporating our present into the rituals we create. A blend of the two, rather than just a step backward, results in the integrity of being. Cultural heritage and folkways are important, but I think we as women have to seek out our own culture and, in the process, reclaim and rediscover our own power and richness. Ritual can exist, but it cannot be the same oppressive ritual saturated with the idea of male preeminence in the arrangement of life on this planet. It must be a new/old ritual that celebrates in the power and joy of being woman. As Virginia Wolf said so well:

And let daughters of educated men dance round the fire and heap armful upon armful of dead leaves upon the flames. And let their mothers lean from the upper windows and cry, "Let it blaze! Let it blaze!"

For we have done with this "education."

—Jean Vaughn

NWPC Conference Any Woman Can —

(Continued from page 1)

Fresno NWPC;

A Novice's Impact on a Political Campaign, by Sheila Knaust, campaign manager for a Florida state representative and a Florida state fundraiser for NOW;

Tracking Issues and Legislation in Sacramento, by Kevin LaGriff, administrative assistant to State Senator Henry J. Mello;

Working with the Press, a panel featuring the managing editors of local newspapers, including Nan Bomberger of the Pacific Grove Tribune;

How Parties Support Candidates, a panel with Mary Silliman Dunn of the Democratic Party, Katie Sears Williams of the Republican Party, and Berit Taggart of the John Anderson campaign.

The sessions will be held in Lecture Forum 102 and the Social Sciences Building. The hours for the conference are 9 a.m. to 3 p.m. with registration between 9 and 9:30 a.m. The conference fee is $5 which includes noontime refreshments. Child care is available by reservation; the number to call is 372-6054.

Co-sponsoring the conference with NWPC are theYWCA of the Monterey Peninsula, the League of Women Voters of both Salinas and the Monterey Peninsula, and the Monterey County Commission on the Status of Women.

—Polly Parker

The Lesbian Path —

(Continued from page 7)

Straight people and gay men were much more favorable to it than I had thought they would be. Richard Hall, the book critic for The Advocate, rated it in the best 10 gay books of 1980.

But of course the best part was when I was speaking to other lesbian feminists at women's bookstores. Women's bookstores have generally been the vehicle for its distribution though some larger chain bookstores have carried it. We're in our second edition and have printed 5,000 copies in all.

Q. What are the main things you have learned from doing The Lesbian Path?

A. I got a new appreciation of how diverse and how strong we, as a group, are. We've had to be extraordinarily strong to have survived what we did. I realized more that in the '50s and '60s how difficult it was to be a self-approving lesbian. And I have a new understanding for women who want to remain closeted, especially in the Reagan years. Personally, I feel coming out is the best way because the more of us who are out, the harder it will be to oppress us. But that's a very complicated and personal issue.

Q. What is your next project?

A. I'm looking for a new publisher for The Lesbian Path. The owner of Angel Press decided that it wasn't a commercially viable book to continue. So I will either co-publish it with some company or I might publish it myself and find a new distributor.

Then I am working on a book about lesbians and women's studies for the Feminist Press. It will show, I hope, how the whole network created by women's studies has helped bring us all together.

It will show some examples of what lesbian scholars are doing today. There will be some personal stories of women's experiences in the academic field. One black lesbian will talk about being the only woman in her department and the racism and homophobia she has to deal with every day.

It will show concrete ways to combat and deal with homophobia in the classroom. And there will be a resource section of periodicals and places to go for research grants.

Again, it will be a book for myself and other lesbians which will make it easier and make us feel good about who we are.

—JT Mason

Demeter—March, 1981—11

Many thanks to Kate Miller for these capsule reviews of books she nominates for a place on "The Woman's Bookshelf."


This is a collection of essays about women's history by a fine scholar. The book is easy to read and addresses many of the major theoretical issues in women's history. Lerner focuses on American history, talks about feminist research methods, and stresses the importance of placing women at the center of our study of the past.


A collection of short stories about women's lives, this Canadian anthology describes conditions for working, details of personal and political struggles, and the intricacies of women's relationships with lovers and family. The stories are each unique, but they all focus on the ways "common women" find to cope with their lives and to challenge the stereotypes and limited choices presented to them by their surroundings.
Primordial Life

A voice gently
   gently beckons me;
   to a place of safety,
   of warmth,
   of darkness.

To a place where pain
   was not felt
   and tomorrow
   held no fear.

To a place where I was
   first conceived,
   nurtured,
   and even though unknown
   loved.

A voice
   gently beckons me
   back to my mother's womb.

Connection

Sharing yourself through your song,
   you touch the hearts of those who listen.
   Your songs tell of our struggles and strength
   laughter and loving;
   among them I find a place for me.
   The words you sing fill my soul and
   I overflow with the joy of knowing
   that for this moment
   I am one with you.

Dear Mother

Dear Mother,

There are things I have never shared
   with you. I have always loved you, for
   your strength to keep the four of us
   alive. Even at the cost of the beatings
   you took in the beginnings of our
   young lives.

For holding us, your children,
   together as you put yourselves back
   together after being mangled by him.

For showing me your determination
to be a woman totally reliant on
   yourself. Dear Mother, I have watched
   you all of our time spent together. I
   have learned that no one would misuse
   me, control me, or mold me into
   something I am not.

Acknowledgement

This woman
   so sensitive, so caring,
   giving so much of herself
   that others cannot see
   she is asking;

Asking for a friend,
   for understanding,
   asking simply to be heard
   as she silently speaks.

But do not be fooled by her
   seemingly stoic silence
   for she has lived a life
   of quiet suffering,

And learned of things
   one is never gently taught.

So listen well
   as she speaks
   for she has much to share.

Dear Mother

Dear Mother, I want you to see a
   love that I have found. I want us to sit
   down together and share how strong I
   have become. By watching what you
   have gone through to get to that pot of
gold at the ends of your own rainbow.

You have taught me to keep
   "movin' on" to find out who I am,
   and somehow I know you'll keep lov­
ing me. Mom, I can't be any happier
   than I am loving the woman I love.

Know this, a man could never be my
   lover — he could only be a friend.

Thank you for letting me be myself,
   a woman loving another woman.
   I love you Mom.
Lesson from the Past

The Fighting English Feminists


This autobiography was originally published in 1914 as a series of articles in Good Housekeeping magazine. The leader of the English suffrage movement, Emmeline Pankhurst, dictated it between prison sentences to American feminist and journalist Rheta Childe Dorr. It's just been reprinted by an English feminist press, whose motto comes from the words of historian Sheila Rowbotham: “It is only when women start to organize in large numbers that we become a political force, and begin to move toward the possibility of a truly democratic society in which every human being can be brave, responsible, thinking and diligent in the struggle to live at once freely and unselfishly.”

The book is an amazing story documenting the fight by English militant women to win the vote. Emmeline Pankhurst, the 56-year-old woman who led this fight, had tremendous force of will, ingenuity, commitment, charisma and courage. She and her two daughters, Christabel and Sylvia, led thousands of women in a single-minded, determined drive for suffrage. She said, “We could not be conquered, we could not be terrified, we could not even be kept in prison.”

'It is only when women start to organize in large numbers that we become a political force, and begin to move toward the possibility of a truly democratic society in which every human being can be brave, responsible, thinking and diligent in the struggle to live at once freely and unselfishly.'

Their courage leaps off the page; their tactics were inspired. First, they went through government channels, petitioning and asking for the vote in a subdued, lady-like way. Then they began to organize larger and larger parades and demonstrations, to disrupt meetings and to challenge male politicians. Their target was always the party in power, which had the authority to grant them the vote through Parliament if it wished.

When these strategies failed, the women escalated their tactics. They began breaking London windows in surprise demonstrations; and they turned into guerrilla fighters, pouring acid in mailboxes, ruining golf courses (to hit the prosperous Englishman where he would feel it most), and finally setting fire to unoccupied stately homes. They went to jail again and again by the hundreds; went on hunger and thirst strikes, and endured ghastly brutality. They were willing to die if that's what it took to get the vote, and Emmeline herself came close to death more than a dozen times in prison.

In 1914, when the women had come close to bringing the government to a halt, there was an amazing debate in the House of Commons. Members of Parliament made four suggestions: to let the women die; to deport them; to treat them as lunatics; to give them the vote. The men decided that none of these choices was practical. During a speech, one official expressed his frustration at their inability to control the movement saying, “The number of women who commit crimes of that kind if extremely small, but the number of those who sympathize with them is extremely large.” The men were faced with a mass movement of women who knew they had the right to equal political participation.

With this tremendous power, why weren't the suffragists able to make the beautiful changes in society which they had envisioned as a result of their vote?

From our late twentieth century feminist perspective, the answer is clear. In their process and in the structure of their organization, they continued to follow a male model. Criticism of leaders was not allowed, and Emmeline referred to the organization as an army which could not allow diversity of opinion. Because of this orientation, they were no real threat to the male establishment. They perpetuated male attitudes at the same time they fought to be admitted into the formal power structure. So, their inclusion as voters did not change anything about the way in which government was run.

Today, we can learn from their mistakes as well as from their courage and their victories. We can pay close attention to our methods of working together, changing our personal, internal values at the same time we fight to change the world. We can provide a new context for Emmeline Pankhurst's goals, which still apply for us today: “Equal justice for men and women, equal political justice, equal legal justice, equal industrial justice and equal social justice.”

When I was in London three years ago, I saw Emmeline's statue which is erected in the yard of the House of Commons. I stood and looked at her for a long time, and told her, “Thank you for your courage and commitment and willingness to fight for us all.”

—Kate Miller
Women Lose in Power Struggle

In January the National Collegiate Athletic Association voted at its annual convention to take control of women's college athletics.

Newspaper reports told us the surface story — that the NCAA voted token representation of women on its governance boards and that it planned to hold women's national championships in all three of its divisions. On the face of it, this seemed to be an advance for women in athletics. In fact it probably meant the death of women's collegiate sports.

Women already had championships and an organization which represented their interests. What the NCAA voted to give women was less than what women already had. Women were robbed of their autonomy, and schools were robbed of an alternative governing structure that was offering possible solutions to the financial and ethical crisis in which schools have gotten themselves under the NCAA.

By its actions, the NCAA has set the stage for the destruction of the group that has protected Title IX and has fought for equal opportunity for female athletes.

There are reasons to question whether the NCAA has the interests of female student-athletes at heart. After all, for seven years it has opposed equal opportunity for female athletes in court, in Congress and on campus; it still has a lawsuit pending which challenges Title IX's application to intercollegiate athletics.

In the seven years the NCAA has fought Title IX, the Association for Intercollegiate Athletics for Women fought successfully to increase opportunities for female athletes. Despite having to divert time and energy to defending women's rights, the AIAW managed to grow in size and services. In the 10 years of its existence it created 40 national championships and its membership increased from 280 to 974 schools. In that same time period, the athletic budgets for women rose from 1 percent of men's budgets to 18 percent. The number of colleges offering athletic scholarships to women has rocketed from 60 to more than 635 institutions. Such increases would not have been possible without the existence of an autonomous organization of women independent of the NCAA.

The NCAA decided it wanted to take charge of women's sports at a time when certain sports developed by women were on the verge of producing revenue and when women's budgets were reaching a level at which they might threaten the fat of men's budgets. Suddenly the enemy of women in sports was contending that it wanted to benefit women athletes. But if the NCAA really has changed, why hasn't it dropped that anti-Title IX lawsuit?

For these reasons the majority of women in the AIAW, which, unlike the NCAA, includes student delegates, did not want the NCAA hierarchy to railroad its way into women's college sports.

The upshot? Against the will of the majority of women in athletics, the NCAA voted itself director of women's college sports. Whatever the NCAA's intentions — whether to reap financial benefits or to dismantle women's athletics piece by piece — it is clear that the motivation did not stem from good will toward women.

More Women in Sports

The executive director of the Women's Sports Foundation, formed in 1974, reports that women's participation in college athletics is up 300 percent over what it was a decade ago.

Eva Auchincloss, who founded the Women's Sports Foundation with Billy Jean King, also says that girls' activity in high school athletics is up 500 percent from 10 years ago.

Sports Anyone?

You wanted more sports news? The Women's Sports Foundation has begun a toll-free "Sportsline." The Sportsline is not a hotline for immediate results of games, but provides resource and referral services about all aspects of sports: medical, legal, and educational, as well as coaching advice. The number is 800-652-1455.

'Pioneering' Spirit

On Friday, March 13, Great Outdoors Adventures, a lesbian alternative, will sponsor an evening at the San Francisco Pioneers pro basketball game at the Civic Auditorium. Call ahead for reservations: (415) 641-4020.
All Things Considered

By Janie Forrest

For the past few months I've been "secretly" rooting for accused slayer Jean Harris, but now I am cheering her openly. Ms. Harris, as you recall, is the girls' school headmistress who stood trial for shooting two-timing Scarsdale diet-doctor Herman Tarnower. To me she is the epitome of a woman scorned; a woman whose greatest crime was that of growing old.

After centuries in which men felt free to discard older women in favor of young mistresses, perhaps Jean's act will serve to make them think twice before treating women so miserably. I call the Jean Harris case to your attention because it is one of the many small changes in America's outlook that we are beginning to see as a result of the women's movement.

If Jean Harris had committed this crime 20 years ago, it would not have received the widespread publicity it is currently enjoying. Jean Harris financial support groups would not have sprung up throughout the country (as they are now), and the case would not have been one of such public controversy. It would simply have been a less serious murder trial. Jean Harris would have been convicted and that would have been the end of it. Few people would have empathized with her plight or understood her motives.

There have been other recent examples of small changes of attitude as well. Take a look at the movie 9 to 5. Twenty years ago such a movie could never have even been thought of, much less be a major Hollywood film. It hits at almost all the stereotypical relationships between a male boss and female subordinates — including the promotion of a less qualified individual simply because he was a man. It also deals with sexual harassment, stealing credit for other people's work, and expecting employees to serve as personal servants as well as perform their regular job duties.

All these things have obviously been topics of public concern in the last few years. Moreover, the general attitude has come to be essentially the feminist attitude in these matters, otherwise the film could hardly have been such a success.

A third recent example of small changes can be seen in the statement of E. Winslow Chapman, chief of police in Memphis, Tennessee. Chief Chapman has called for castration as the answer to rape. His rationale is that rape is the physiological and psychological mutilation of a woman's body, and the fight punishment should be mutilation as well.

The significant thing here is that traditional police attitude has always been that the woman was somehow to blame for being raped. Chapman is not only not blaming the woman, but is advocating severe punishment for rapists.

Each of these instances, though interesting, hardly represents our ultimate triumph. But each represents a small step. And if enough of these changes keep happening, before long we might see full equality — legally, socially and economically. It has been quite a struggle for us, but all things considered, when our equality is finally realized, will not the victory be twice as sweet!

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Aspects of Feminist Astrology

Witchcraft is based upon moon worship and fertility magic, a reverence for women and the lunar creative power. It is based on the inter-connectedness of all things and respect for the life process. In a 300 year period, over 30,000 women were put to death at the stake and with other tortures for exactly this practice of defying the establishment of patriarchy. As recently as 1975, Z Budapest was put on trial in Los Angeles for witchcraft. The fear which many of us feel about re-establishing our own religion is manifested in this area by lack of focus, skepticism, apathy and cynicism. And our fear is grounded in solid and horrifying facts.

Women's religion/spirituality is revolutionary because we refuse to worship the male principle in orthodox religions. In reality this means we turn away from everything their system defies and on which it has succeeded in the oppression of women. Celebration of pagan feasts is still punishable by excommunication, monetary fines, even death.

It is important to remember that female spirituality is not a carbon copy of male religion, just as matriarchy is not the opposite of patriarchy. We are not engaged in honoring, validating or becoming involved in that duality. Modes of feminist spirituality can be expressed in worship of our ancestresses, reclaiming women's heres in, aligning our bodies to the rhythm of lunar cycles, group and individual practice of rituals, and celebrating pagan feasts. Through tarot, astrology, and manifesting our psychic intuitive process we can creatively establish our own identities and destinies. By knowing and honoring our her-itage, we can free our bodies and imaginations from cultural restrictions and be free to unite with other women on a deep level.

Male history is full of role models for us to emulate. But the influence of women's pre-agricultural roots is closer to our Source and includes our own heroines. The Amazons, Venus of Willendorf, Eluesius, the Great Furies, the Great Mother, goddess mythology from all cultures, and woman-identified relationships are but a few of our roots.

The time of Pisces (February 21-March 21) is often one of sharp repolarization. It is the month preceding the vernal equinox and is traditionally identified with the willingness to be identified with the death of all established structures. The Piscean is often called upon to face the chrysalis state for the sake of the emerging butterfly. Rarely does the Piscean woman feel for long the stability of security.

She knows inwardly that she must learn to operate in terms of the waxing and waning of society's ever changing moods and cycles. In all signs of the zodiac she is the one closest in contact with her Inner Voice and feels compelled to transcend earthly and mundane existence, hence the preoccupation with fantasy.

Pisces, in its negative or subjective aspect, represents the realm of the personal unconscious. The energy is typically inverted and must be released which lends an explanation to the large numbers of poets, writers, actresses and musicians in this sign. Neptune, ruler of the sea, of Pisces, and the Eternal Feminine contains all the potencies of a renewal. The realms of metamorphosis and expectancy are always felt in the Piscean nature.

Famous women born under Neptune are: Anais Nin, Elizabeth Taylor, Edna St. Vincent Milay (she dreamed of her lover with a "pink camellia bud. . .beside a silver comb"), and opera diva Olive Fremstad.

The Moon of Persophone rules this month, and the pagan feasts commence on: February 25, Feast of Cybele, March 5, Festivals of Isis and Hecate, March 11, Feast of Artemis and March 17, Feast of Ishtar.

—Laurel Hepburn

YWCA To Sponsor Community Seder

On Sunday evening, April 19 at 5:45 p.m., the YWCA of the Monterey Peninsula will sponsor its second annual Community Passover Celebration at the Pacific Grove Community Center.

In keeping with the Y's main imperative, "to thrust our collective power toward the elimination of racism wherever it exists," this event is sponsored to further understanding through culture sharing.

Jews and non-Jews are invited to attend this ceremonial dinner which has been passed from one generation to the next.

Passover commemorates the 400 years the Jews lived under slavery in Egypt and tells the story of their flight for freedom during the traditional Seder dinner. Each person participates in reading the Haggadah, the ceremonial book explaining the story.

In retelling the story, certain symbols are used as part of the Seder table: matzoh, a roasted shankbone, a roasted egg, bitter herbs, haroset, parsley, salt water. These symbols and their significance will be explained next month.

The evening consists of participation in an ancient ritual, and includes poetry, dance and singing, as well as a shared potluck dinner with friends.

Tickets are $3.50 for adults and $1.50 for children. Childcare will be provided with a reservation. Funds raised are used to support the Cultural Awareness Program.

If you're interested in helping, call Judy Roth at 375-7851 or Lambert van Buuren at 372-6680.

—Judy Roth

Women Speak Out

The woman's movement rests not alone on her larger personality, with its tingling sense of revolt against injustice, but on the wide, deep sympathy of women for one another. It is a concerted movement, based on the recognition of a common evil and seeking a common good.

—Charlotte Perkins Gilman