

AMAZON

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VOL.1 ISS.5

To you -

You've heard it before from a million different sources. "We exist for you. You make the ^{fill in} the name of service, publication, whatever. For, by, & of the people... lalah, lalah, lalah.

Well, we want to take this opportunity to tell you how much you really do mean to us & thank you all for the great response this month! We have to admit, we were getting a little down lately wondering if we were reaching anyone or if we were just committing some sort of literary masturbation.

But your letters were beautiful & very encouraging, & the donations were much needed right now to keep us on our feet. So what can we say without repeating the same old line?

You renew our energy & determination; you revitalize our hope & faith, not only in this paper but in the struggle for liberation. And you help to make it joyful. Sisterhood is powerful!

Amazon

It has been asked why we print so much poetry. Many women find frustrations too much to keep inside and must pour them out. Poetry breaks us away from rational, calculated action. It is more a spontaneous pure action, an outgrowth of the soul rather than of the mind. For this reason we feel poetry a most necessary part of Amazon, of our lives as women. It is important to intellectualize and equally important to release much repressed emotion and spontaneity.

Amazon

THE GENERATION CRAP!

AMAZON note: We were delighted to hear from Anne and to receive her support and encouragement. Do all of our sisters, we do not want AMAZON to reach out only to young university women. AMAZON must reflect all the diversity that we are. Right now it's our paper— we want it to be your paper— all of you—and with the help of Anne and the rest of you, it will be.



I'm well over fifty-five, and I've been a feminist since I was the only one in sixth grade who knew the answer to the hard question and whispered it to the boy next to me because I was too shy to say it out loud. He got the credit, and I have been furious ever since.

Until a few years ago I knew it was a dangerous way to think, and who wants to be thought freaky? So I kept it a secret, sometimes even from myself. I did the "right" thing: got married,

brought up three sons (I adore them), worried terribly about the ironing of the tablecloths, the color matching of shoes and handbag, the hauling of children from one place to another. But that mothering job doesn't last forever. When it's over, the world lets you know that it has no further use for you; you've done what you were sent for.

I'm lucky and tough, and by now I'm ready to yell out the answers to those hard questions, so I got another degree and found a career for myself. I'm not going to get very far in it. The power is in the hands of the males; I watch them promoting each other; I churn inside because I know—I really know—they are my intellectual inferiors; my creative ideas turn up a year or so later as their ideas. Maybe I'm getting too old (and too tired) to do much for myself.

But don't forget me. I am part of the first generation to grow up after the ratification of the Women's Suffrage Amendment, and I count myself lucky because I lived long enough to see the Women's Movement getting started. A lot of what I had to offer got wasted. I don't want to see it happen to any of you who are younger.

I really feel the power of Sisterhood. I defend your right to a free choice in life-style, your right to decide what happens to your bodies and when, your right to answer those hard questions good and loud.

I'll be waiting to applaud your successes and strengths and to share mine with you if I have any. I had to be a secret Feminist; you've got all of us in the Movement with you.

I tell you, it is marvelous to be alive and see it all happening.

Anne Maverick

Happy Birthday Baby



Come home Come home
 they cry
 we'll save you from the perils
 of the world
 Come home Come home Come home
 they scream
 we all love you
 we'll protect you from depression
 Come home Come home Come home to the suburbs
 and you'll never see the city's
 desolation
 never have to cope with
 corner callers who want
 a piece of ass
 never have to know a woman
 who's been raped
 because here all is lovely
 and separate from the outside
 here there's no reality save
 hurricane lamps and chandeliers
 wall-to-wall carpeting and formica counter tops
 sinks with disposals and touch tone
 telephone - booo ba beeeep!

Come home Come home Come home
 QUICK
 your coffin is empty and
 night-time freedom must end
 You must save all your money
 buy no luxuries - no stereo, no records
 save - save - save - then take a trip
 for a week and a half
 have fun, wild adventures
 but don't think of staying there
 away from family and home friends
 you'll be hurt if you stay away
 you'll cry
 you'll hear wails and moans and sirens
 you'll see brutality and greed
 everyone else is going to rob you
 but we won't

we'll tell you about life
 as you lay cozy
 we'll tell you what to do
 don't fret
 don't cry
 don't feel pain or anguish
 don't feel fear just come here

Come home
 Come home
 the covers are turned down
 the pillow fluffed
 Come home
 Come home
 come



The Quiet Revolution

Consciousness-raising is one of those rare instances in which evolution and revolution not only meet but meld. Once you become sensitized to the constant and all-pervasive presence of sexism and your oppression as a female you can never go back. By the very nature of your evolution you are making revolution as well, in that you are rejecting the status quo and stepping out into totally unexplored territory. After all, oppressors and oppressed may come and go, but women have never yet in recorded history really come into their own.

Because consciousness-raising is such a vast topic this article will consist of a rather broad treatment of consciousness-raising groups. The first part will trace some practical guidelines for forming a group while the conclusion will deal with the necessity for and the implications of the consciousness-raising group.

I.

For the woman who has tentatively explored women's liberation and now wants to become more involved the first step is a consciousness-raising group. You might either join a group to which a friend belongs, one that is being newly formed, or decide to start your own.

If the latter is the case, you obviously face the dilemma of locating interested women. We hope to be of help in this respect since AMAZON exists to provide a communication network among all women of the area. (see below for further information) Once you have contacted several women, about 7-10 is an average and probably most workable size, though that may vary from smaller to larger--you could set a date for your first meeting. At this initial gathering it is usually a good idea to define some sort of direction for yourselves collectively and perhaps individually as well, with each woman giving her reasons for coming and what she hopes to accomplish through the group.

When we did this in the consciousness-raising group I belonged to a lot more than just reasons came out, despite the fact that we were all a bit hesitant and nervous in the company of mostly strangers. Something of each personality emerged as we talked about how we became interested in feminism, why we joined this group, and the lines along which we hoped to develop in the future both within the group and outside it. It was really very exciting beginning this discovery of ourselves and each other.

That sense of discovery remains and grows as women unfold to one another in the course of the meetings, as you share your feelings, ideas, experiences, hopes, and fears.

Specific topics may be chosen for discussion ranging from patterns recurrent in your relationships with men, the threats of rape and physical violence, to women and capitalism (including institutions such as the nuclear family, the media, etc.) and the mythology of woman (the Eternal Feminine, the Circe, the Great Bitch, et al.). Your possibilities are practically limitless since the sources of your oppression will be continually manifesting themselves in every area of life. If someone is having a personal crisis at the time, she could bring this up at the meeting and the time could be devoted to trying to help her with reassurance, moral support, advice, and information.

Finally, women might read books and articles certain weeks and later relate these to their own experiences and philosophies, rejecting, accepting, and embellishing on ideas garnered from the readings. Most importantly though, these are sessions for learning and un-learning; for exposing burdensome conditioning and eliminating it, for bitching, confiding, asking questions and proposing solutions, for regaining confidence, self-sufficiency, and the enjoyment of

women as sisters rather than competitors.

II.

Consciousness-raising groups then are the primary phase in bringing women together physically, mentally, emotionally, and spiritually. They provide the opportunity to voice dreams, anger, thoughts, frustrations and confusion, to learn to trust and love other women and ourselves, and thus to create a powerful solidarity. This is in fact the strength of the women's movement, that sisterhood is not merely a concept or radical catchphrase, that is born not out of fanciful or academic idealism or a feeling of "moral duty", but out of an intense preception of our abuse as women and the sufferings and battles of our sisters throughout the world in every age. So the consciousness-raising group is a simple but highly volatile part of liberation, for it is there that years of suppressed energy (joyous and angry) is first truly released.

There is much to be said for the fact that feminism is very much an underground activity--one of the few left--despite what the media might have people believe. If you attack a "hip" shop-owner for carrying blatantly exploitive wares, calling this fact to his attention, he is likely to be able to conjure up no more than a nervous laugh and "Well, I, uh, never thought of it that way." He just doesn't know what's happening and doesn't have a stock radical rhetoric comeback. Another example of this occurred several months later when a male acquaintance inquired of me, "Well what do you do at these things? Does a bunch of women get together and scream or something?"! Why not keep them guessing. I mean, at least you have the advantage of the surprise attack.

For some women the consciousness-raising group may be an end in itself and they will carry their new-

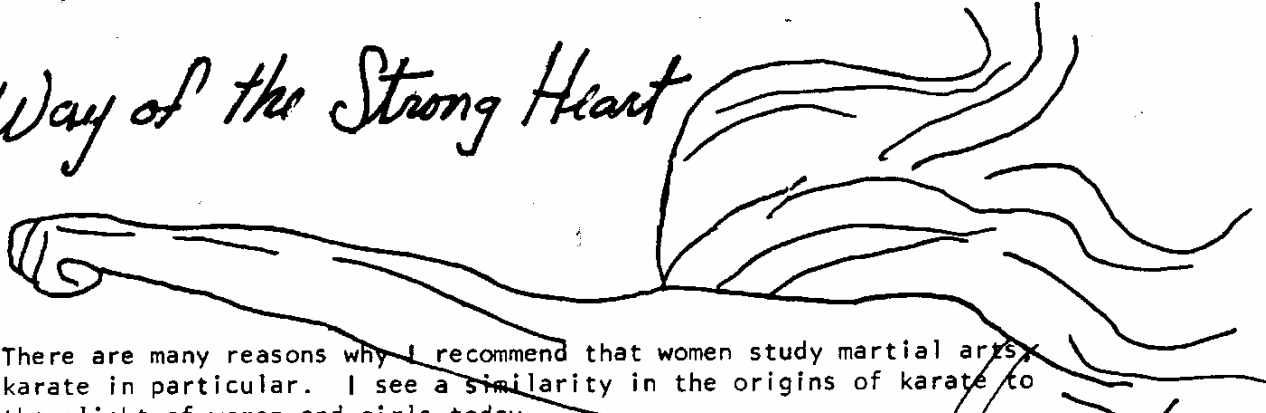


found strength and awareness into their personal lives. Other women may decide to branch out and become more involved in feminism as a movement working with legal, community service, or health care groups, as writers, teachers, scholars, musicians or artists, dedicated to liberation.

But no matter how women may choose to free themselves, as Robin Morgan put it in Sisterhood is Powerful: "The Women's Liberation Movement exists where three or four friends or neighbors decide to meet regularly over coffee and talk about their personal lives. It also exists in the cells of women's jails, on the welfare lines, in the supermarket, the factory, the convent, the farm, the maternity ward, the streetcorner, the old ladies' home, the kitchen, the steno pool, the bed. It exists in your mind, and in the political and personal insights that you can contribute to change and shape and help its growth. It is frightening. It is exhilarating. It is creating history, or rather, herstory. And anyway, you cannot escape it."

Anysia

The Way of the Strong Heart



There are many reasons why I recommend that women study martial arts, karate in particular. I see a similarity in the origins of karate to the plight of women and girls today.

Karate was developed centuries ago, as a means of self defense, when tyrants took weapons away from the common people. The people then began practicing karate so as to have some means of self defense. We too, have been denied weapons to defend ourselves. We have been denied real political power, we are not allowed to carry guns or other weapons in the face of frequent assault (one rape is committed every 14 minutes in the USA), we have been denied our bodies as a serious physical instruments and our minds have been robbed of qualities necessary for self defense. In a society that does little to discourage violence towards women, if not actually encourage it, we must use what weapons we can. I see karate as one of these weapons. We must not accept the role of victim.

What I want to talk about most is the changes karate has made in my life. For instance, the time a male on a bicycle rode past me and pulled the old ass grab routine and I grabbed him and pulled him right off his bike...you shudda seen the look on his face. And I went home laughing instead of crying like I used to. It was through the study of karate that I had the reflexes and the courage to react in even so simple a way. And then there was the driver, "kind" enough to pick me up hitch-hiking who thought it meant he owned my breasts. I didn't cry that time either, because I physically retaliated. Knowing that in some situations I have some basis to believe I can defend myself is one change. My body looks differently now that I do hard physical exercise. My forearms have rounded and filled in. My stomach is flat, and can easily withstand hard punches and kicks. My weight doesn't fluctuate much any more. From doing pushups I have developed my pectoral muscles (above the breasts), which are now visible and rounded. When I look at my body in the mirror it is in terms of looking healthy and strong, not in terms of sexual attractiveness (big thighs, saggy breasts). Working out has also changed my behavior. Physically working out relieves me of many unconstructive hostilities and anxieties. Before karate, I dealt with being down by having a few drinks, being sad, getting stoned or crying. Karate has taught me to let out, in physical activity and in anger, what I used to keep inside of me. And wow, does it feel good. I can go to workout feeling irritable, nervous, tense and anxious and come out feeling good. Karate doesn't change the things that make me feel down, but it does make me feel better so that I can better deal with them. And I cry about a third as much as I used to.

There is so much more to say about karate and only a few lines left on this page. So, last but not least, I am teaching a women's self defense course, beginning Sep. 19th at 616 N.2nd Street, 8:15 pm, meeting regularly on Tuesdays and Thursdays, prices are very reasonable.

The Women's Rights Movement has a long but sad history. We have gained very few rights over the years. At times the struggles seemed hopeless but never endless. We have never given up the struggle nor will we until we have all our legal rights. It may seem to some that we are better off today than yesterday but the picture of women in today's society is oppressive. Notice the jobs women have, the pay we receive, the advancements and benefits we get (or don't get), we don't even have a say as to what we can do with our own bodies nor can we get credit, etc.--the list is endless, but clearly shows the discrimination that women are forced to challenge.

The Women's Rights Committee of the Milwaukee Chapter of the American Civil Liberties Union is one group that is struggling to overcome the many women's rights problems facing us today. Their activities involve more public education, research, and legislation than litigation.

Some of their present projects are:
(1) city discrimination in employment,
(2) the policies and practices regarding pregnancy in the Milwaukee County schools, (3) an investigation of the Milwaukee Journal and Sentinel for sexist articles and ads, (4) treatment of women in prison.

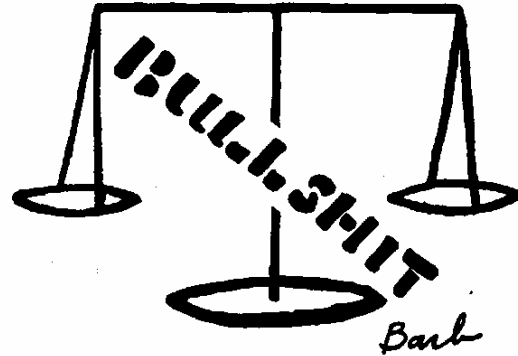
We have sponsored one public meeting, a panel discussion on the problem of alimony, and will have another public meeting in November on women's credit discrimination.

We supported the Equal Rights Acts, on both the federal and state levels, and we have testified at local and state hearings, one by the Milw. Fire and Police Commission regarding hiring requirements for policewomen, one at the Milw. School Board regarding a change in the policies towards pregnant women in the public school; and one at the state Department of Industry, Labor, and Human Relations regarding pregnancy leaves.

We have also taken tours of Taycheedah Women's Prison and the women's section of the Milw. County Jail.

We meet once a month at one of the houses of the members. We discuss our projects and other projects that members may suggest, decide what action we should take on present issues and action we should take on any women's complaints that come into the W.C.L.I. office.

We would like more women to join us in our struggle for women's legal rights. You need not be a lawyer or an expert on the law to do what we, women, know needs to be done. Your ideas, your suggestions, your time and support, are always needed in this struggle. You can call Jan Moore, chairwoman (962-0071) or the office (272-4032) for the time and date of our next meeting and you will be put on our mailing list.



THE BUSQUERS

Reeking they rake hard fingers
Off many strings rough with songs
Played only too often, melodies too much made
From brains too cramped, bodies too openly laid
In beds too empty
By people too fucking afraid.

Alicia Holmes

How many women remember sitting in an anonymous, sterile waiting room, staring at blank faces, listening to music filter through the air? How many women remember the flustered helpless feeling while lying naked on the table feet riding high in the stirrups and trying to remember the questions you were going to ask the learned doctor who is now looking up your vagina? A group of women on the East side got fed up with rough doctors or quick doctors who couldn't or wouldn't tell them about their bodies because other patients waited outside. So in December of '71, the East Side Women's Collective got together with Planned Parenthood and opened the Margaret Sanger Women's Health Clinic.

The Clinic is supported by a grant which Planned Parenthood received from HEW and because of this the exam is free as well as the contraceptives. Everyone at the clinic is a volunteer except the doctor and nurse. There is literature on women's bodies as well as many feminist newspapers, including AMAZON. Margaret Sanger Clinic hopes to expand in the future by giving over-all women's health courses, something Planned Parenthood has no interest to support, and asks donations of all those who can afford it.

If it is your first visit, it is suggested that you go to the class explaining the function of the reproductive organs of both sexes, the various means of contraception and how each one of them works. After class a health advocate will come over and fill out an HEW form. She takes your medical history and fills out a cytology form if a Pap is to be done. She will discuss the patient's method of birth control and instruct her how to use it. If it is the pill she will explain the use of a back-up method for the first weekend and give an instruction sheet to take home. Unlike other clinics,

the health advocate is the same woman to go into the examination room with you so that you will feel more at ease and also to bring up any questions you either forgot or feel embarrassed to ask about.

Before the examination, the health advocate leads you into the dressing room. While you change into the examination gown (Aphrodite à la Paper Scott) she will explain what is in store; general exam of heart, lungs, and abdomen, instruction of breast self-examination, pap, G.C. culture vaginal and rectal, pelvic exam, and possibly insertion of diaphragm or IUD (for IUD a nurse must be present to assist). The health advocate enters the examination room first to make sure the paper on the table has been changed, to tell the doctor if this is your first pelvic and if you have any special problems. During the examination she will assist you onto the table, hand supplies to the doctor (i.e. glove, speculum, etc.) and insure that all your questions have received adequate reply. She receives any prescriptions and instructions as to their use and will tell you if the doctor hasn't done so already.



cont...

Margaret Sanger provides blood tests to check for anemia, sickle cell, and syphilis; urine tests to check for diabetes; pap smear for cervical cancer and a gonorrhea test. Although the clinic will tell you of any of these difficulties or any vaginal or bladder infections, the most they are able to do is to refer you to another clinic or write out a prescription.

Appointments are made through Planned Parenthood and for the first time should be made a month in advance although if you need immediate

care something else can be worked out. The clinic is open every Tuesday evening at 5:30 at 1069 N. Waverly Place. If you would like to give instruction classes on anatomy, the clinic gives training sessions. September sessions just finished but there will be another series around December so if you are interested in doing this, go into the clinic any Tuesday night to leave your name and phone number. It is important we women learn about ourselves, our bodies, and work together to resist empty-headed ridicule.

Elenc

SEE YOU THERE



October 14th at the University of Wisconsin-Waukesha campus a conference for women, about women, is going to happen. The purpose of the conference is to offer an opportunity for the women in the Waukesha, Milwaukee, Madison areas, etc. to become familiar with the women's movement, hopefully to overcome the derogatory propaganda spread by the news media.

We would like to invite all our sisters to join us on October 14th. Sisters who have experience at women's conferences and the movement, come and share your emotions, intellect-- your being. Docomo, we need the time together.

FOR FURTHER INFORMATION. call Sandy at 542-1016 or 542-8825 ext. 266.

9

W O M E N !--let's get together on October 5th for a pot-luck dinner at the East Side Community Center at 6:30 p.m. City-wide women's meetings are for all women in the city, regardless of class, political views, age, or anything else that threatens to divide us. Come and share with us your struggles, your ideas and your support to overcome our oppression.

During the dinner part of the meeting, women meet and talk with other women. Then we have an informal meeting on present projects, discuss future projects and activities that will be of interest to other women at the meeting. The rest of the meeting we exchange ideas, problems and anything else that women want to talk about. The women's struggle is for all women. Bring your friends, relatives, and children. Hope to see you there!

Amazon Book Review

The Golden Notebook

Doris Lessing

Lessing tells a story of Anna and Molly, two women each raising a child alone, each trying to find some meaning to their lives, some sane and honest relationship with men, in times that hide behind closed doors "women going mad all by themselves." But the story is really Anna's, and mine, and possibly yours, because it's about that very painful process of self-discovery, that awareness that comes when one can't act in the old way but when one finds that a "new" way to be hasn't yet presented itself as an alternative. The character, Tommy, describes best perhaps what we've all felt at that point in our lives:

"...but it was an accident for you, you didn't say to yourselves at some point: I am going to be a certain kind of person. I mean, I think that for both you and Anna there was a moment when you said, and you were even surprised, Oh, so I'm that kind of person, am I?"

Anna like the rest of us who grew up during or after the clash between capitalism and socialism, suffers from "megalomania", the faulty vision that comes from being obsessed with the "big picture" to the exclusion of all the small and individual details that comprise it. Anna spent year working in the Communist Party out of just that sense--if one can change the big picture, then the rest will fall into place. The criticisms she makes throughout her C.P. membership raise whole points of discussion in themselves, but her final move to leave the party I think rests on this exclusion of detail, the individual, if you will, and that is a point central to the lives of many women in the movement today who find an apparent split between their feminist

politics and their socialist politics.

The position of Anna, or anyone, in the C.P. was that of submersion, submerge yourself in the collective will, the collective decision, a position which unfortunately echoes to listening women the female position in all relationships--and there is a real flaw which is clear to any of us who, like Anna, have become aware of our own fragmentation our lack of control over who we are and have been up to this point in our lives. A collective consisting of people as uncomfortable and insecure with themselves as I am at times is a pretty shaky thought to me; but the women's movement has restored some much needed balance here by emphasizing that "the personal is the political", too, that we must help ourselves and our sisters to stop submerging themselves in anything to the point of being self-less, the point being that only people who feel good about themselves can begin to function collectively without feeling guilty or resentful at the effort that requires. The collective experience then further strengthens the individual, and the individual then brings more to the collective, and so on and so on, to dialectical infinity.

It is this struggle that Anna begins in earnest when she leaves psycho-therapy (where she is helped to become more stable, more rooted, in society as it is, of course) and when she leaves the C.P. (where she is helped to be more stable, more rooted, in society as it should be) and that struggle begins with Anna's learning to use the words "insecure and unrooted" in a different way, "not as something to be apologized for, but as flags or banners for an attitude that amounted to a different philosophy...What's wrong with living emotionally from hand-to-mouth in a world that's changing as fast as it is?"

The oft-quoted statement by Anna's lover, "...don't you know what the great revolution of our time is? The Russian revolution, the Chinese revolution--they're nothing at all. The real revolution is, women against men", then becomes another over-simple view as Lessing shows clearly again and again that the real revolution is human beings taking control of their lives.

Women have the jump here as the feminist movement broadens and develops to include in the other-control we must overcome our own out-dated notions; men who would have us play a secondary role; institutions who would prefer not to see or hear us; governments who won't let us in; and systems of economic and political thought that don't have room for us in their analyses. No economic or political system has a monopoly on dehumanization, we know that, and we know too that our struggle is a long one.

Anna, at her most cynical, describes our role in this way: "There's a great black mountain. It's human stupidity. There are a group of people who push a boulder up the mountain. When they've got a few feet up, there's a war, or the wrong sort of revolution, and the boulder rolls down--not to the bottom. it always manages to end a few inches higher than when it started. So the group of people put their shoulders to the boulder and start pushing again. Meanwhile at the top of the mountain stand a few great men. Sometimes they look down and nod and say: Godd, the boulder-pushers are on duty. But meanwhile we are meditating about the nature of space, or what it will be like when the world is full of people who don't hate and fear and murder."

(To which her male lover responds:) "Hmm. Well I want to be one of the great men on the mountain."

(Anna):

"Bad luck for us, we are both boulder-pushers."

The writing in this novel is so rich, so mature, and the message so complex and so gut-level that a reviewer must choose either to touch

on one or two points that immediately hit one's head or write a doctoral dissertation. It's billed by critics as a book that "can change the way that women think of themselves" and to me, in the gush of enthusiasm following a second reading, that does not seem to be an exaggeration. And since changing the way we look at ourselves is the vital pre-~~requisite~~ requisite to being able to take our places behind the boulder, Lessing has made, in fine and mature art form, a major contribution to our progress up the mountain.

River Jamesson

COMING NEXT MONTH--

AMAZON reviews Germaine Greer's The Female Eunuch.

Send us your reviews or suggestions for reviews you'd like to see.



The AMAZON collective regrets to announce that THE LADDER, the oldest and consistently the best of regularly appearing women's publications, has printed its final issue due to lack of financial support. Those of you who subscribe already know the sad facts. Those of you who have meant to subscribe and haven't can feel a little guilty. Those of you who have never seen THE LADDER can feel a little sad at a good opportunity missed.

First published in October, 1956, by the Daughters of Bilitis, the first national organization devoted to the problems of lesbians in our sexist society, THE LADDER dealt openly and specifically with the questions of repression (economic, social, and psychological) of gay women. As the women's movement developed in the late 60's, THE LADDER developed with it, broadening and deepening its content and its editorial focus to embrace the developing feminism. The opening statement which appeared in each issue of the magazine best expresses the change:

"Initially THE LADDER's goal was limited to achieving the rights accorded heterosexual women, that is, full second-class citizenship. In the 1950's women as a whole were as yet unaware of their oppression. The Lesbian knew. And she wondered silently when her sisters would realize that they too share many of the Lesbian's handicaps, those that pertained to being a woman."

"THE LADDER's purpose today is to raise all women to full human status, with all of the rights and responsibilities this entails; to include ALL women, whether Lesbian or heterosexual." and...

OCCUPATIONS have no sex and must be opened to all qualified persons for the benefit of all.

LIFESTYLES must be as numerous as human beings require for their personal happiness and fulfillment.

ABILITY, AMBITION, TALENT--
THESE ARE HUMAN QUALITIES.

Well, after so many years some progress has been made, we guess, but at a painfully slow rate. We know our sisters who worked so hard on THE LADDER will continue to struggle through other mediums. We can only express our love and gratitude to them for the brave and beautiful work they have done and express our deep regret that a publication as fine as THE LADDER did not survive to enjoy the day when it would no longer have to be mailed in a plain brown wrapper.

...the AMAZON collective

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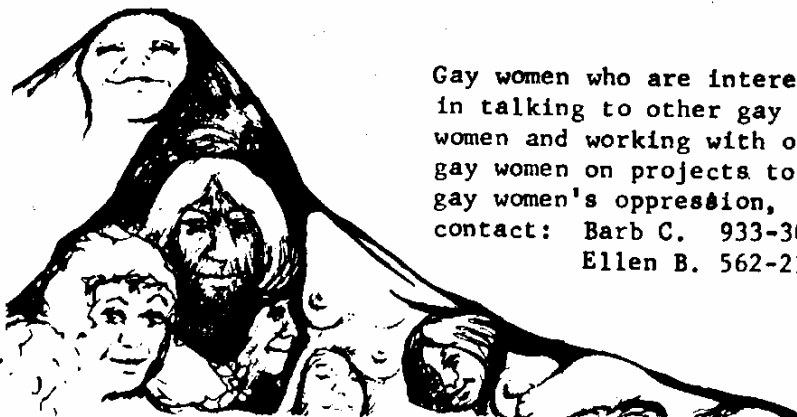
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The 10¢ charge pays for the printing bills so please pay and keep us out of debt. Donations would be real nice. Thanks.



Gay women who are interested in talking to other gay women and working with other gay women on projects to fight gay women's oppression, contact: Barb C. 933-3034
Ellen B. 562-2505

ANNOUNCEMENTS

The English Dept. of UWM is presenting Marge Piercy on Sept. 28, 1972. At 3:00 p.m. she will lead a workshop in Union E 280 for women who want to write. She can tell you about the economics of publishing, etc. That night at 8:00 p.m. she will be reading her poetry in the Fireside Lounge. Come and hear her; it's FREE! Call Angela Peckenpaugh, English Dept. (963-4540) for further information.

A speech on rape entitled "To Be or Not to Be Raped" (we have a choice???) is being held in the UWM Union's Wisconsin Room on October 4 at 8:00 p.m. With a title like that we would strongly urge all women to attend and make their voices heard should the specter of Male Mythology arise.



The film "Passages from Finnegans Wake" by Mary Ellen Butes will be shown at 7:30 p.m., October 23 in the Union Cinema. The screening is in co-operation with "Women in the Arts Week" and admission is free and open to the public.

"Passages..." (1965) was an entry in the Women's Film Festival in New York this past year, highly acclaimed by both critics and the women attending the Festival. In The Saturday Review article, "Women, Their Films, Their Festivals" (Aug. 12, 1972) the film was described as a "lyrical and beautifully evoked translation of Joyce's masterpiece". Mary Ellen Butes has been experimenting since 1936 with innovative film-making and is currently working on cinematic adaptation of "The Skin of Our Teeth".

The Milwaukee Free University is offering a class in "Women in the Modern Novel", which will deal specifically with women and their struggle for self-realization. Lona Jean Turner, 271-6773, is leading the group.

Anyone can initiate a free university class, so if you are thinking of starting a group studying women's issues, it is a convenient avenue for publicity. For a free listing, write Milwaukee Free University, 911 E. Ogden Ave., Milwaukee WI 53202.



Women interested in forming some type of musical group: singing, playing an instrument, or composing music, contact Robin (962-0568).



If you would like to form a consciousness-raising group or get in contact with someone who is, write The AMAZON Collective, P. O. Box 90541, Milwaukee 53201.

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