



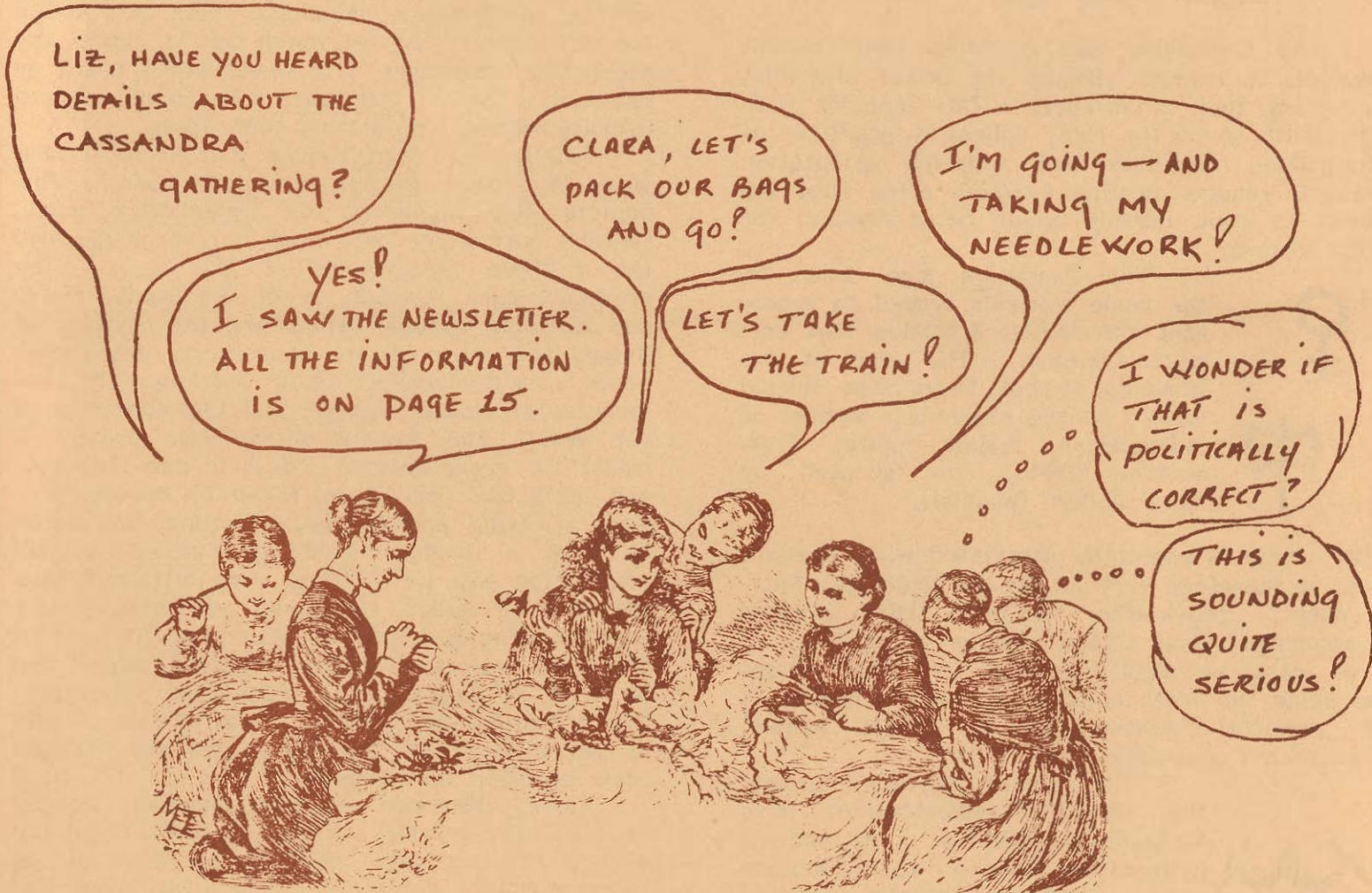
Cassandra

*radical feminist nurses newsletter*

Vol. 1 No. 2 April, 1983

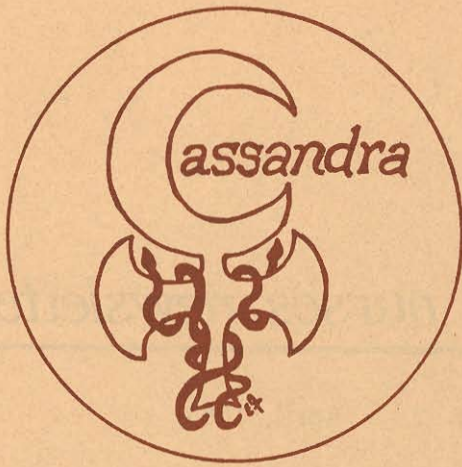
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As you know from your own experience . . . the daughters . . . have always done their thinking from hand to mouth; not under green lamps at study tables in the cloisters of secluded colleges. They have thought while they stirred the pot, while they rocked the cradle. . . Let us never cease from thinking - what is this 'civilization' in which we find ourselves? What are these ceremonies and why should we take part in them? What are these professions and why should we make money out of them? Where in short is it leading us, the procession of the sons of educated men?

- Virginia Woolf (Three Guineas)



### WHAT'S IN OUR LOGO

by Emily Culpepper  
(designer of the logo)

The Cassandra logo combines many potent symbols to express visually the power of nurses asserting their knowledge. This includes both the truth about the many unhealthy practices of traditional medicine and women's orientation toward genuine healing - which often first led them to hope nursing would be a channel for this wisdom.



The Cassandra logo draws on the basic women's symbol to represent the female tradition that animates nursing. The arms of the women's symbol have been shaped into a labrys, which is a symbol of independent female power from ancient Crete, now adopted by many modern feminists.

The labrys is especially associated with Amazons and is therefore very fitting to depict the independent, pro-woman stance that inspires Cassandra. It is also a weapon which I see in this case as signifying the fact that nurses speaking the truth about medicine and healing is a powerful weapon in our fight against patriarchal oppression.

The snakes entwined around the woman's symbol/labrys have multiple associations. In ancient gynocentric Greece, women healers and Goddess-priestesses often handled snakes in rituals as a sign of their power and authority.



Contrary to Freudian ideas, this did not mean taking up a phallus. Rather, snakes, because of their ability to shed their skins, were long standing symbols of the powers of regeneration and healing. As patriarchy rose to power, many ancient symbols associated with women were appropriated by the new male rulers.



The caduceus became associated with Apollo and redescrbed as a representation of male healing power.

Thus, the Cassandra logo visually looks into the deep background (Daly: Gyn/Ecology, pp. 2-3) of the caduceus and takes back this symbol of women's heritage of healing power. I was especially excited to create this aspect of the design because it exemplifies our growing feminist awareness that as women asserting our power today, we are also tapping and reclaiming ancient depths of power. It is this double-edged gynergy (double-edged like the labrys; gynergy is a word I created to mean 'female energy') which will help insure that Cassandra will be heard today. Feminists know that unlike the patriarchal story in which Apollo cursed the prophetess Cassandra with never being heard or believed, today Cassandra IS being heard because women are hearing each other.

Finally, the logo curves the circle of the women's symbol into a crescent moon. This depicts the beginning of Cassandra's name, thereby intimately entwining her meaning with the multiple associations of the logo. The crescent moon reminds us of the many phases and spiraling changes which are the rhythms of living. We work for the decrease of patriarchal power simultaneously while working for the increase of women's power and the liberation of our sex. The moon's phases also present a model for regeneration, and it is one that places death (the dark moon) within an ongoing process of living and change. Healing arts based on such a biophilic (see Gyn/Ecology, p. 10) orientation will be and are very different from the death-obsessed techniques of contemporary medical, drug and surgical practices. It happens that a C makes a waning crescent, which can be seen as signaling the waning of patriarchy, but primarily the crescent moon stands for all of her phases and the life pulses and rhythms they represent and magnify.

Having discussed so many meanings merged in one logo, let me say that I don't think the energy of this logo depends on knowing all these symbolic referents. I believe knowledge of these connections may enhance one's view of it. They are the thoughts and feelings about Cassandra that played in my imagination as I sought to create a logo for Cassandra. My hope is that this symbol has an energy that speaks for itself and to a woman's deep Self. If this logo connotes a forceful and proud women's energy, that will convey some of the truths that Cassandra was created to speak.

MISS NIGHTINGALE  
SURE WOULD BE  
PROUD!



### QUOTES FROM INQUIRIES

How exciting it has been to go to the post office and find requests for the newsletter pouring in from almost every state! The Buffalo Web has sent out over 400 copies of the first newsletter - requested primarily from women who read Gretchen's letter in the January AJN announcing the founding of our group. A-mazingly, this brief letter which did not elaborate on our intents and purposes, carried messages between the lines that spoke to the experience of many searchers. Every request came with its own unique style and seemed to reflect the very realities of women's lives - some requests came on shopping lists, some came on scraps of paper that were grabbed in a hurry, others came on postcards, legal pads or business stationery. We are saving all of these for our archives so that they will be available for everyone in the future.

The following are a few of the quotes from these inquiries that we particularly want to share with everyone, so that you can sense the excitement and significance of Cassandra reflected in how our sisters responded.

From INDIANAPOLIS - "Wow! Do you mean there really are other Radical Feminist Nurses? Send me a newsletter quick."

From CONNECTICUT - "Kindly send me your first newsletter - I am becoming despondent re: generalized state of nursing . . . . look forward to reading it."

From COLORADO - "How pleased I am to have read about the formation of Cassandra - much needed! As a BSN student now, I'm saddened and surprised by the continuing old stereotypes of women and nurses that I see deepset in my peers. And these are the 'new generation of nurses'? It inspires me into action."

From IOWA - "Please send me your Cassandra newsletter. It sounds great. I'm a diploma grad of 15 years, will receive my BSN in May, plan to begin work on my Masters this fall and am surrounded by people who see no need for education! Your newsletter will fill a void."

From CALIFORNIA - "I am currently a critical care nurse and am working toward completion of my B.S.N. here in California. I find my radical feminist philosophy is often incongruent with my profession and my education; so, I would appreciate the support and suggestions of other nurses who share a feminist philosophy."

From NEW JERSEY - "As a newly radicalized feminist nurse I am looking forward with great anticipation receipt of your newsletter."

From MISSOURI - "Hurray! I am delighted to hear that there is a potential vehicle for feminist dialogue among nurses, to begin dealing with our anger, isolation and ambivalence. Thank you and good luck!"

From OHIO - "Where have you been all my life? I read about your new network and newsletter in the January issue of AJN. Please send me your first newsletter and more information. Sincerely, (the only radical feminist in town).

From VIRGINIA - "I read your letter in AJN. Please put me on the list. I've been waiting for this for a long time."

From CONNECTICUT - "I applaud the creation of Cassandra! It's about time."

From CALIFORNIA - "Please send your new resource publication to me. I am interested in your ideas! I am a nurse working in the Education department of a hospital and need some refreshing views on women, power, nursing, politics, etc. etc. Thank you."

From MARYLAND - "I am excited at the idea of such a Radical Feminist Nurses Network. Good luck with it."

From ILLINOIS - "I am a staff nurse in a hospital and working on an OB-GYN unit and plan in the long term to become a nurse-midwife. Consequently, I am very interested in women's health care issues, and how women work together to deal with these issues. Since I have found your announcement in the Jan. issue of AJN, I've been intrigued to hear about the organization."

From NEW YORK - "This month I start a 2 year graduate nursing program for a family nurse practitioner degree. I recognize the potential conflict between feminism and a nursing career. I look forward to being a part of your network as I forge a strong, caring role for myself in a traditionally oppressed career position. Glad to know you all are out there."

From MICHIGAN - "Congratulations! These issues are very important to me."

From ALABAMA - "Please put me on your list or in your network. Radical feminists are needed in nursing. I belonged to NYRF many years ago. I'd love to know what a RF nurse group is doing."

From PENNSYLVANIA - "This is such a great idea!! It's been really hard for me as a new grad to find support from other nurses with a FEMINIST orientation. I'm still not sure if I

responded well to the question put to me by a co-worker - what's the difference between a feminist and a women's libber? Well good luck and thanks for hearing me."

From OHIO - "I was very excited to read about the new network in the January AJN! Please send me the newsletter. Since beginning nursing school last year I've wondered about feminist approaches to nursing beyond those currently taken in most of the journals I've read."

From CONNECTICUT - "I'm very interested in your ad placed in the New Womens' Times. Please send me your newsletter and membership form. I have much to learn, having just learned the source/name of that which has always lent my life a sense of inconsequence: patriarchy. Knowing it's name and its manifest ways, I can start to strongly collect myself, connect myself and then extend myself. HOW to apply this new learning, those new starts to my nursing? Let's talk!

From CALIFORNIA - "I have just seen a copy of your Nov. 1982 newsletter and I am really "turned on." Please send any information regarding membership, subscriptions, etc. I am very active in Radical Feminist projects locally and would be very pleased to participate in such an undertaking for nurses."

From MINNESOTA - "Dear women at Cassandra: Who are you? What are you? Send me your newsletter or whatever. I'm looking forward to this!"

From OREGON - "I am responding to the ad in a recent AJN for a newsletter . . . I would like to share it with a group of which I am member. We are a small group, less than a year old, meeting monthly to discuss various nursing issues - most of a political nature. We came together after several of us graduated from a 3 year RN program - with intentions of keeping in touch with each other and current issues in nursing."

From CONNECTICUT - "I had to read the brief note about you in the AJN several times before I believed my eyes. A radical feminist network for nurses! I have been a feminist all my life, and a nurse for most of it, and I had always felt that somehow the two terms were mutually exclusive. Recently more and more nurses voice feminist leanings, but feminist qualities aren't exactly rewarded in the hospital workplaces of most nurses. . . . Radical feminism is just what the profession has needed since the Crimean War, and it is definitely what I need. I was active in the Women's movement in the early 70's, but the pressures of career and family haven't left me much time for organizations since. I am still over-extended, but have been missing my feminist connections and the support I always felt with them. I'm glad you're out there, and want to know what it is you're doing and planning." \*\$\*\$\*\$\*

## LETTERS



We received a number of letters from new members that were moving and inspiring. If we doubted what we were doing before, the words of these women will confirm and strengthen our conviction and purpose, and help challenge our thinking.

FROM Diane . . . . .

"You offer Cassandra as water to a cracked and sanded desert...the 80's have begun as dry times for feminists, indeed! I wish to embrace you all for pioneering this network, and for invoking the spirits of our courageous founding sisters of nursing.

As a young nurse, seven months into my first job on a "post-partum, high-risk antenatal" floor, I have repeatedly found myself torn between the "right" and "wrong" ways to approach my career. Part of me would angrily march into the quicksand of hospital politics and the ANA to "properly" effect change. The rest of me understands that there are not equal rights in a patriarchy, so why beat your head against a wall? There are ways to side-step the system; to find your own cosmic time and space in which to spin and spark, as Mary Daly so wondrously beckons.

Still, laws governing expanded practice constrict. Midwives are unemployed, unable to find physicians to back them, even as women demand their skills. Home deliveries are illegal in many states. Just as we were forced to go underground seeking abortions in the past, women who are midwives go beneath the law to provide the kind of birthings women desire. Certainly laws will not change themselves, nor will the state legislatures change them, nor will the AMA which espouses them.

This is where I look to the hope of Cassandra to become a strong voice; a resilient network of joined hands and joined minds. Not that our forum should become embroiled in the churnings of the political machine - rather, by raising our voices in unison we can bring the issues of women and health care into the light of the public eye. Unison is the key word here. For decades, nurses have divided amongst them-

selves the very energy in numbers needed to take a strong public stand. My hope is that we, as feminist nurses, can unite over issues where we as nurses-in-general have failed.

It is time for us to re-verse the myth of Cassandra, and make ourselves heard!"

FROM Bonnie . . . . .

"I have decided to join the Casandra organization after reading the Newsletter twice. Interesting.

There is little room for argument that nurses have been slow, virtually invisible, woefully inactive in the feminist movement. Including me. This new group certainly demonstrates determination to make an impact. Great.

I believe Ann Voda was correct in her letter in expressing concern that use of the word 'radical' might scare off some women who are 'ready for change.' I don't scare easily, but I am not at all sure the 'radical' title is more powerful than the term 'activist.' 'Radical' carries an overload of anger in my autistic perception, and anger is apt to rattle the most logical of minds. I believe the term will become a burden to the organization.

At any rate, I'm interested. The Cassandrans may not be ready for grandmothers or post-menopausal types, but let's find out."

FROM Mary . . . . .

"I was so excited by the Cassandra newsletter I danced on the roof. I had climbed up there to throw down some dead wood that had fallen and refused to move (how appropriate) and simply could not ignore the opportunity to shout and dance on the rooftop. It was glorious. I've dis-covered in my searching of the South for spinsters that there are many belles who tinkle the family/familiar patriarchal tunes, but few re-belling furious women who shout from rooftops.

For the past few months I've been teaching/learning/thinking/spinning at 0000 University. The tomb is burnt out and immersed in silence. For now I'll continue to whisper/sing/shout/dance in that tomb, daring to raise my voice, questioning and challenging the unconscious. I've been asked, amidst titters, if I'm not self-conscious about my constant searching for another way. After all, I was told by the leaders of the pack, this way has worked for years ... and is sanctioned by the experts - just look in the books. I threw away the books and requested time/energy/money for re-search. My request was denied - the money was given to a man to study how to more effectively teach professionalism in schools of nursing. I howled and hissed. I was told to learn to "play the game," to spend my time/energy learning to "live"/die in the univer-

sity setting/tomb! My re-search will continue as will my self - concious free spirit.

Cassandra offers the connection to other spinsters with whom I can spin, weave, shout and sing. I am enthusiastic about the goals that have been established and am interested in devoting time, energy and money to attaining those goals.

One urgent need/request that I have is the identification of any spinsters in my geographic area. Where are the re-belles?"

FROM Judith . . . . .

"Cassandra is indeed an appropriate name for the organization. However, I'm put off by "radical feminist." Radical is such a relative idea and term. Perhaps to some my ideas, your ideas, are radical; to others conservative. I do not view the ideas expressed here as radical - but feminist yes. I'd be delighted to become more involved. One idea on an article involves a professional/personal topic. A woman's right to choose her own name upon marriage (or to change it during marriage without going to court).

No state except Hawaii has a legal statute that requires a woman to change her name to that of her husband's upon marriage. Yet most people believe that this is a legal requirement. How many nurses operate under the assumption that at the height of their career and personal identity they are legally bound to bury that identity by assuming their spouse's name. . . I believe this is a topic on which feminist nurses will want to be informed."

FROM Peggy . . . . .

"Congratulations and I can't believe it!! Finally women who are nurses who resist the temptation to de-radicalize what is at its very root radical. At last feminism in nursing that doesn't taste like instant pablum. May we at last identify and touch one another. My, what a wave we could make. Go to it and let me know how I can help. (The extra \$ is for someone who is short on \$)"

FROM Mary . . . . .

"I was thrilled to find out, yesterday, that a radical feminist network is being created. As a group, nursing seems to have remained in the fringes of the feminist movement. The women's support groups at the universities I have attended or taught at have consistently expressed concern that the nursing faculty were not only disinterested in women and their campus issues but resistant to the idea.

Every issue in nursing needs to be reexamined from a feminist perspective. Nursing research of women and women's health are my particular interests. . . . . I feel we need to make an effort to address women's health issues that go beyond the reproductive functions. A

feminist nursing journal is a desperately needed forum.

Congratulations on your initiative in establishing this network. I would like to participate in the future of Cassandra. . . . Utah is a strange environment for a radical feminist to grow in!"

FROM Linda . . . . .

"Thanks. It was a real treat to find this (stuffed in the trash) at work, with a copy of the newsletter. I felt a new sense of hope. Working in a psych unit among analytically-oriented staff people, I can't find anyone to share ideas. In fact, it's very dangerous to do that. After reading your contribution to my sanity, I felt really elated. I would love to see and hear from nurses all over the country especially radical feminists - to hear their experiences and feelings. I feel this newsletter would be an excellent place for me to do this. What I really am looking for is validation, I think I'll find it here.

Again the opportunity to spark ideas and change in our profession is exciting. I look forward to the opportunity to be part of this. Have you considered small chapters of Cassandra throughout the country? I would be interested. As a nurse, I have felt oppressed for long enough. There is nothing I can do alone to change anything. However, with support like this, I feel change is possible."

FROM Emily . . . . .

"I would be interested in working on herstory and research. I have completed a 120 page bibliography on women and nursing from 1900-1982 and am in the process of selecting articles for a series of readers with 2 colleagues. We have had much difficulty securing grant money; we lost a \$250,000 grant thanks to Reaganomics. Because I have a fairly good knowledge of resources I might be able to help coordinate further research activities. I also have a real interest in the women's health movement and also in women's studies. My real dream is to get a doctorate in women's studies but the way the economy is that is impractical at the moment.

I am delighted that you have attempted to make a feminist nursing organization a reality. It is something I have long dreamed of but have often been discouraged by the conservativeness of most of the nurses I know. As committed as I am to the women's movement I feel it has done a disservice to nursing by persuading bright young women into medicine. I presented a paper on sex role socialization in nursing at a Women's Studies Conference several years ago and was discouraged by the lack of support of the women's studies community.

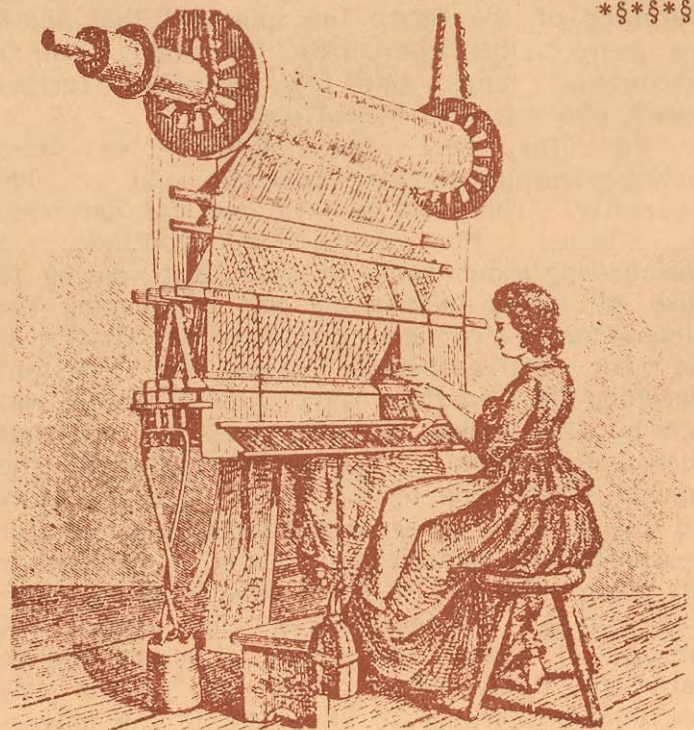
I am happy with the decision to use the term radical in the title. It may offend some people but it will attract others as it did

myself. In the 10 years I have been involved in the women's movement I have had little contact with other nurses and am excited at the prospect of getting to know other nurses like myself. In addition to radical feminists I know there are a number of lesbian feminist nurses who have felt isolated from their profession. I know that in order to attract a large number of people we must remain open to all women regardless of their sexuality but I hope that lesbian feminist women will also see the group as a source of encouragement and support."

FROM Susan . . . . .

"Thank you for Cassandra! I enjoyed every bit of the first newsletter. It shouted to me - we are out here! You are not alone.

My feminist consciousness was awakened about 5 years ago. Now, as a new student in the doctoral program at 00000 University School of Nursing I have been struggling with theory analysis, the "philosophy of scientific inquiry" and professional issues and statistical research. All the time I was feeling extremely uncomfortable, in an alien world. Not because I didn't understand or couldn't learn the material but because there was a frame of reference that definitely seemed to be missing. Then I read "A New Paradigm for Nursing Research" in Advances in Nursing Science and I knew what was missing from every course. I stood in the shower and I cried and decided that everything I did from now on would be from the feminist perspective. That week I was introduced to Cassandra and I breathed a great sigh of relief. I hope we will have a gathering in June. I know at least 2 other nurses who will come."



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A RADICAL  
IS A RADICAL  
IS A RADICAL  
(with due respect to Gertrude Stein)

"The imperative of female friendship is that women be equal to their Selves, equal to the women who have gone before them, and equal to the task of creating a woman-centered existence. This is one of the more important distinctions between radical feminism and liberal and Marxist feminisms: their starting points. The former starts 'among the women.' The latter begins among and with the men, i.e., in tangential relation to men as a group, whether they be men as oppressors or men as oppressed 'brothers.' Both brands of feminism investigate and locate women mainly in relation to male persons, history, and culture."

- Janice Raymond, "A Genealogy of Female Friendship," TRIVIA: A JOURNAL OF IDEAS, 1:1, Fall, 1982, p. 11.

"I do not assert the role of radical feminism here in order to insist that any one group or woman is more or less feminist than another. It is a fact of social/political movements that radicalism does not sustain a movement. For a movement to endure, its broad base and widespread influence must be assured. But radicalism is essential for the life of a movement, as it will bring to it the most uncompromising critique of the abusive, exploitative power that the movement seeks to undermine and overcome. It is the presence of radical critique that assures us that the movement will not devolve into simple reform -- that is, patchwork on an exploitative, corrupt, and ruthless power structure. Radicals insist on overthrowing that power structure. Reformists -- that is, activists in a movement that is without a radical critique -- are content to make gains for themselves, their group, and their issues within the power structure. In doing so they leave unquestioned many oppressive aspects of the dominant system."

- Kathleen Barry, "SADOMASOCHISM: The New Backlash to Feminism," TRIVIA: A JOURNAL OF IDEAS, 1:1, Fall, 1982, p. 78.

"I cannot hide my delight! It has definitely been awhile since I've been so excited about the prospect of, and possibilities for, nursing. As a woman, loving my gender's strengths, I deeply appreciate the radical foundation upon which Cassandra is being built. As a nurse, loving the mysterious expertise we women share, I am impatient for the expose of our talents.

I have been told for years to work within the system to change it. Not so! I have seen in my sisters the downcast eyes and bent head from the yoke of compromise. It is not for me. Give me women to stand among with eyes forward who dare to declare their worth, who dare to stand fast, who dare to say 'enough!'"

- Kathleen McBride, Letter to CASSANDRA, March 19, 1983.

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### CELEBRATION OF DEFIANCE by Billie Kahn

Waiting for the plane to leave the Columbus airport on June 25 was miserable. I had said goodbye to my husband and children and I could see that they were scared and fighting back tears. Abdul said that he wished that I would change my mind and let him take me home. I had to admit that I was scared but I felt compelled to go through with it. The brief note describing the action said "We are counting on you for the high risk." And although I was scared, I wanted to do a dramatic act of defiance toward a government that would call itself a democracy then exclude 53% of its population from the constitution.

The "group of women" newsletter had announced that there would be a "Ritual of Mourning" on June 30 and a "Celebration of Defiance" on July 1. I had worked with "a group of women" before. On February 15, Susan B. Anthony's Birthday, I had acted as a distraction to the guards as other women climbed the White House fence. I had been arrested then, and as a consequence, had lost my job. There was nothing to stop me from participating fully this time. Although I did not know exactly what was planned, I was ready for it.

## Celebration, cont.

As soon as I arrived in the meeting place, I felt better. Eleven other women had agreed to be in the high risk group, and we all felt the same sense of mission and high adventure. We spent the night at guest homes, then started out the next day to a secret location for training.

The other women were radical feminists who had little else in common. One was a nun from New York. One had been an ERA missionary in Utah and Oklahoma. Another was a feminist singer from Tennessee. She told us bitterly how she had served as a Mormon missionary for a year in Germany before realizing that the Mormon church was secretly fighting women's rights. Another woman had multiple birth defects and feared that she would not live long enough to contribute much more to the women's movement.

June 26 was a day of intense feminist therapy designed to help us "get in touch with our feelings." Some of the women expressed a deep sorrow about the death of the ERA which held such promise for American women. But most of us felt anger at the politicians who cheated us out of justice. We described the hours, the dollars, the speeches, the marches, the letters to editors and politicians, the tedious work we had done to try to get enough states to ratify the amendment. Followed by the knowledge that we had been betrayed. We each felt a personal offense from our government.

The therapists explained how women are traditionally not allowed to express anger. For that reason, we have often turned our anger inward toward ourselves and toward other women. I had seen it happen many times.

Often, when feelings became intense, someone would call for communion with the group. We would put our arms around each other in a circle. Sometimes we sang, sometimes we were silent.

We learned a lot about each other and ourselves. The session ended with each woman promising the group to be supportive of each other, to not abuse alcohol or drugs, to not strike out at anyone during the action, and to carry nothing that could be used as a weapon. Non-violence has always been the woman's way. I only wish men would make such promises.

June 27 was spent discussing the action. The June 30 "Ritual of Mourning" was to be strictly legal. We would meet on the steps of the Archives. We would wear yellow dashikis with red aprons and hand out flyers to the crowd. This would allow us to explore the space for the real action and get the police used to seeing us as ushers. The real action would be July 1. We would hide containers of paint mixed with our blood in the pockets of our aprons and position ourselves in the same way, in the same costumes as the night before.

We worked out the details of both days. We drew tubes of blood and mixed them with heparin so they would not clot. We extended the blood with tempera paint and stored it in the refrigerator.

Group leaders then started calling each other on the phones to discuss the action as if it were to be at the inJustice Department. They wanted to know if their phones were tapped.

June 28 was Peace Keeper training. We mixed with low-risk-takers and learned all we could about civil disobedience. Women who had agreed to be low-risk-takers were being trained to incommode unConstitution Avenue. The raw anger expressed by these women was astonishing. Remaining nonviolent required all our energy.

June 29th was spent dying and sewing all the dashikis.

June 30th began with a brunch. Then we attended the noon rally at Lafayette Park. NOW had arranged it and it was a pleasant rally even though it rained a little. That evening, we had our "Ritual of Mourning." The ERA would die at midnight. The ritual included keening, a custom of third world women used to express sorrow at funerals. Next, we had a symbolic burning of the thousands of laws that are still on the books that discriminate against women. We closed the ceremony with the announcement that since women were still being excluded from the Constitution, we had created our own republic and had framed our own constitution. We displayed a beautiful new flag and handed out "rebirth" certificates. The plain clothed police looked visibly relieved as we closed the ceremony and peacefully left.

July 1 was a beautiful day. We met in a house in downtown Washington. We had coffee and sang "Woman River" together before we climbed into the van that took us back to the Archives. In our dashikis were hidden our bottles of blood and paint. We dutifully ushered the crowd that had gathered to their seats on the steps of the huge Archives Building. The people in the crowd were angry. Their tears and clenched fists showed as we began the ceremony. We had songs and poetry readings. Someone recited the militant words of Susan B. Anthony. Then, in front of the crowd, we drew fresh blood from a woman's arm. The crowd watched with open mouths as the blood was poured across a replica of the Constitution. They gasped as they saw that the ushers had also poured blood and paint on the Archives columns and statues. We made woman symbols all over the facade of the building. Then we dipped our hands in the mixture and stood with our hands raised in the militant woman symbol as we waited to be arrested.

The secret police mixed in the crowd were





fully makes the point that while the brain is organized by the effects of prenatal hormonal mixes, which primes the individual from fetal life onward for certain behaviors, a variety of external pressures and personal tendencies play a major role in how people behave as men or women. The critical feminine events of menstruation, menopause and maternity are discussed as biological as well as psychological and sociocultural experiences. The author asserts that women's bodies have always posed problems for their minds, not solutions; women are not as free to choose as men are and their potential for authentic development and optimum health is restricted by stereotypical maternal, wifely and sex role expectations. The expression of authentic development, then, becomes essential to a feminine definition of health.

Part III, *Sisters and Other Strangers*, addresses the woman-bond and suggests that, because women are "the other" to both men and women, in order to help their sisters, women may have to "betray" men whom they love dearly. The mother-daughter bond is presented as the woman-bond most basic to women's future ties with others. Lesbianism is viewed, not as a disinclination to love men, but an emotional disposition toward women in which women act on their conditioning by being lover, mother and child to each other. The author suggests that the lesbian bond offers the possibility of equality in a love relationship that is not possible in the marriage bond because society sanctions male dominance and control of money, sex and power in that relationship. The struggle toward healthy self-affirmation of all women is seen as residing in the strong bonds that tie women together. The author heralds the emergence of the contemporary women's health movement as an outgrowth of women bonding together in small groups to reclaim control over their own health. The last chapter in this part of the book addresses women in nursing. Nurses, considered the "unsung heroes" of health care because of their concern for the total person, are portrayed as being programmed to play wife and mother roles in the "sexist hospital family." While commenting positively on nursing as a health care service, the author challenges and chides nurses as Uncle Toms, Queen Bees, and the Silent Majority who live in an occupational ghetto with agitators, collaborators and victims. She asks how nurses can advocate for patients when they have never advocated for themselves. What is worse, nurses, not in the vanguard of the Women's Health Movement, often enforce the rules of the physician and may act against the client. The author also questions the values of nurses striving for professional status if the outcome is a decrease in humanistic concern for patients as there is an increase in competitiveness and achievement-oriented striving for degrees. In the author's

opinion, nurses can achieve the power and recognition they deserve by becoming models of humane health care providers others can well emulate.

The last section of the book, Part IV, is a powerful indictment of society at large and the medical profession in particular for sanctioning violence against women. *Drugged, Damaged and Abused* - the author states that this is the real meaning of "health" for women - an outcome of the sexist perversion of the concepts of health, normality and legitimacy. She decries the use of estrogens in healthy women, asserting that disregard/contempt for women has led to wholesale experimentation on women in the form of physician advocacy of the use of oral contraceptives and the "treatment" of menopausal symptoms. The author states that violence against women in the form of rape and wife-battering is legitimized by society, even viewed as "normal" since they occur so frequently and with regularity. Woman is considered the property of man, responsible for her acts, his acts, for anything that might excuse male loss of control. The controversial issue of a woman's responsibility for her victimization is weighted in terms of whether or not women are free to choose, have real alternatives. The author relates the increasing abuse of legitimate drugs by women to the social stereotypes of women as needy and lacking self control, and the perspective of physicians that more and more of life's problems are "treatable" by medical intervention. Offering a drug becomes the strategy an M.D. uses to ensure that the patient feels cared about. The author also comments on the plight of the alcoholic woman, noting that the numbers of alcoholic women now equal the number of alcoholic men. While there are many and varied descriptions of alcoholic women, alcoholic men are perceived as more similar. However, most alcoholic prevention and treatment programs are based on the needs of men.

The appendix contains a health assessment guide which incorporates the ideas about women's health that the author has developed in the text. Readers are encouraged to use this guide to help in understanding women's health in non-medicalized, non-sexist terms.

This may not be a comfortable book for medical or nursing professionals and students to read because of the clear message that these groups unthinkingly foster the mistreatment of patients. However, such strong and clear messages are necessary to counter the well entrenched social conditioning that supports sexism.

## NOTES/NETWORKING



This column will be a regular feature of the newsletter. If you wish to have anything included in the next newsletter, please send your note no later than August 1 to Cassandra, P.O. Box 341, Williamsville, NY 14221.

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I am presently an undergraduate non-nursing student, soon to graduate in June. I plan to go into nursing, but am looking for a nursing school with a non-traditional, humanistic orientation in which I can find feminist support. I am writing you to ask if you or any other nurses with whom you are in contact might have suggestions for me about progressive nursing programs. I would be especially interested in programs in Arizona, California (the San Francisco area), or North Carolina. My specific interests are in primary care or public health nursing in rural areas or areas with a large spanish-speaking population. I am considering both Bachelor's and "generic" Master's programs.

... Michele Silbert

2644 East Fifth Avenue  
Knoxville, TN 37914

\*\*\*\*\*

I am especially interested in an exchange of ideas about nursing as a feminist science, the development of the nurse scientist (considering the stereotype that makes this seem to be a contradiction of terms), and research methodologies that present alternatives to masculinist, positivistic approaches. In my current research on help-seeking behaviors of abused women I am considering using a "feminist method" of data collection and analysis. I would be glad to share the paper I am planning to write which describes my alternative method.

... Barbara J. Limandri

1457 17th Ave.  
San Francisco, CA 94122

\*\*\*\*\*

Am hoping my column on nurses' research will begin to appear in the next issue of New Directions for Women (April '83). Please watch for it and send me copies of your research reports that have bearing on women's lives, especially women's health issues.

... Joan E. Mulligan

5122 Lake Mendota Dr.  
Madison, WI 53705

\*\*\*\*\*

We have just begun assembling a list of nurses interested in Marxist-Feminist and Marxist analyses of nursing and nursing care. We have started a new seminar in the school of Nursing: "Marxist-Feminist Theories of the family and models of nursing care." The response has been tremendous. For more information, write

... David Allen

University of Wisconsin-Madison  
School of Nursing  
600 Highland Ave.  
Madison, WI 53792

\*\*\*\*\*

I am interested in communicating with anyone who is interested in and/or working with battered women and family violence. I am especially interested in identifying strengths of women in oppressed situations, and in developing qualitative nursing research methods.

... Jackie Campbell

4 Lawton Dr.  
Pittsford, NY 14534

\*\*\*\*\*

We are developing a state-wide program of nurses assisting nurses who have experienced drug and alcohol abuse problems. If anyone has had experience and/or is interested in exchanging information and ideas, please contact:

... Jo Hendrix

University of Kentucky  
College of Nursing  
Lexington, KY 40536

\*\*\*\*\*

... these remarkable women of olden times are like the ancient painted glass--the art of making them is lost; my mother was less than her mother, and I am less than my mother.

- Harriet Beecher Stowe 1864

(1811-1896)

A woman finds the natural lay of the land almost unconsciously; and not finding it incumbent on her to be guide and philosopher to any successor she takes little pains to mark the route by which she is making her ascent.

- Antoinette Brown Blackwell 1875

(1825-1921)

Time and trouble will tame an advanced young woman, but an advanced old woman is uncontrollable by any early force.

- Dorothy L. Sayers 1956

(1893-1957)

cont., p.12

Notes/Networking, cont.

Age puzzles me. I thought it was a quiet time. My seventies were interesting and fairly serene, but my eighties are passionate. I grow more intense as I age.

- Florida Scott-Maxwell 1968  
(1883- )

I am holding on to life with both hands, but I feel that as life goes on society pries loose one finger after another.

- An Anonymous Old Woman

My research interest is women and aging. I am beginning interviews with "remarkable women" in order to gain some insights into who they are. I intend to take pains to mark the route by which they have made their ascent. And I intend to shed light on the ways in which they become "uncontrollable by any earthy force", "passionate", and "intense". I also intend to come to understand the contexts of "holding on" and "prying loose." In the process of my interviewing and analysis I hope to begin uncovering women's legacy of health, survival and transcendence. By focusing on well women, ninety and over, I hope to be able to begin to challenge some of the myths and stereotypes about aging women; to contribute to the creation of a definition of wellness/health that is socially grounded and to uncover women's unacknowledged strengths and resources. I would be interested in hearing from others who are interested in this topic.

. . .Denise Connors  
RR1, Box 251-11  
Montague, MA 01351

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I am working on an historical study of the child-rearing advice given to women over the past 150 years. I will be examining the nature of the advice given, who gave the advice, and what qualifications or frame of reference the advice-giver uses. If anyone has any references, old child-rearing manuals, or old medical or nursing textbooks that you would be willing to share (I will return any materials you wish to loan), please let me know!

. . .Peggy L. Chinn  
P.O. Box 341  
Williamsville, NY 14221

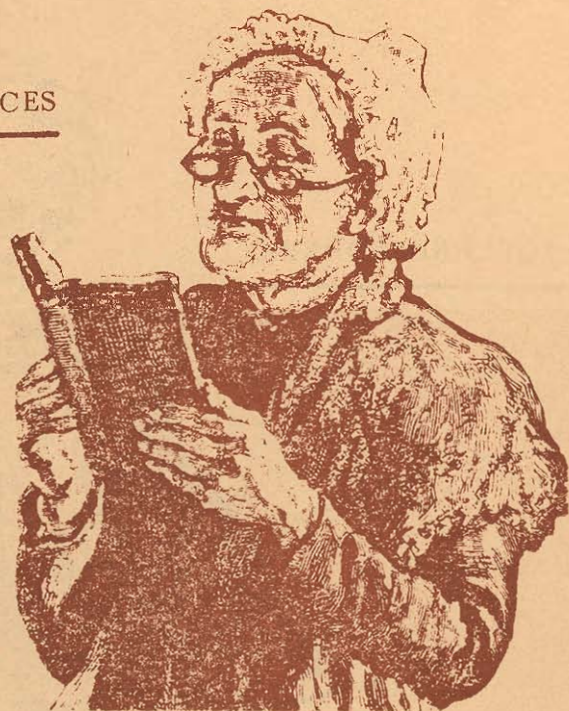
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Illustrations

The illustrations appearing in this newsletter and on the flyer are from Women: A Pictorial Archive from Nineteenth-Century Source, New York, Dover Publications, 1978.

RE-SOURCES



Re-sources will be a regular feature of the newsletter. Send information for this column for the next newsletter no later than August 1, 1983 to CASSANDRA, P.O. Box 341, Williamsville, NY 14221.

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TRIVIA: A JOURNAL OF IDEAS began publication in the Fall, 1982. In the first issue, Anne G. Dellenbaugh and Lise Weil (the editors) describe the journal as follows: "The kind of writing we plan to publish falls into a category for which we as yet have no name. We could call TRIVIA a journal of feminist scholarship - if scholarship were defined broadly enough to include any form of writing which applies a probing and disciplined analysis to the questions at hand, and if 'scholarly' did not so often serve to disqualify highly creative thinking. We could call TRIVIA a journal of radical feminism if 'radical' were taken to refer, not necessarily to a particular political line, but to a habit of thought, as described in the O.E.D.[Oxford English Dictionary]: 'going to the root or origin; touching or acting upon what is essential and fundamental; thorough.' We decided to call TRIVIA 'A Journal of Ideas' and let the content speak for itself." TRIVIA is published three times yearly. Individual subscriptions are \$10.00 for 3 issues; \$20.00 for 6 issues. For subscription or information write TRIVIA, P.O. Box 606, N. Amherst, MA 01059.

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Ann Voda found a book entitled Cassandra, by Ursule Malinard, 1979, Anchor Editions Press, P.O. Box 562, Danbury, CT 06810. It is an interesting novel, well written, which tells Cassandra's story and events which led to the fall of Troy and the shift of power between the sexes with the ascendance of the god Apollo.

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Resources, cont.

Every Twelve Seconds is a collection of poetry written by women who are survivors of domestic violence and women dedicated to helping survivors attain freedom to live without harm or fear. It was inspired by the desire of women who have passed through SHELTER in Hillsboro, Oregon to reach out and help others by offering insight through sharing of their experiences and feelings. The book is available for \$5.00 plus 55¢ shipping from SHELTER, P.O. #494, Hillsboro, Oregon 97123.

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Shirley Burghard, R.N., 710 Lodi St., B 1104, Syracuse, NY 13203, publishes Constructive Action, a newsletter promoting selfhelp/selfhealth for people who have been labeled 'mentally ill' and victimized by psychotherapy abuse. The newsletter is published monthly, and the yearly subscription is \$10.00.

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Nurses in Transition is a support organization for nurses undergoing personal and professional change towards a holistic and progressive orientation in health care. They have local chapters in several major cities, and offer support groups, health education services, and health services. The San Francisco chapter can be contacted at P.O. Box 14472, San Francisco, CA 94114. The New York City Chapter can be contacted at 478 Third Ave. # 3B, New York City, NY 10016. Each of these chapters publishes regular newsletters, and provides interesting programs and workshops.

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Catherine Kane, Rochester, NY, has donated to Cassandra a book titled Building Supportive Community: Mutual Self-Help through Peer Counseling written by Kathleen McGuire Boukydis. The book gives a theory for the validity of feeling and intuition as a source of meaning and creativity and teaches empathic listening and experiential focusing as self-help skills which maximize the fruitfulness of our relationship to felt meaning. It shows how attention to felt meaning can lead to an unfolding which resolves interpersonal tension or uncovers a creative, alternative solution for group decision-making. It tells how to start a mutual self-help group and then, if you wish, how to build that group into a supportive community. The manual (240 pp.) is available for \$12 per copy (\$10 each for bulk orders of ten or more) from: Institute for the Study of Client-Centered/Experiential Processes, 186 Hampshire Street, Cambridge, MA 02139.

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MATRICES: A LESBIAN-FEMINIST RESEARCH NEWSLETTER is published three times yearly (October, February, and May). The purpose of MATRICES is to provide a network for lesbian feminists doing research in and out of academia, to share information. Subscribers provide the material published, which includes announcements, book reviews, items of interest, notes and queries, information on lesbian studies and much more. Subscription for one year is \$3; for two years \$5.50 (free to women in institutions). All correspondence should be sent to Bobby Lacy, Managing Editor, Dept. of English, University of Nebraska, Lincoln, NE 68588.

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The National Women's Health Network publishes Network News 6 times a year, which is distributed to the membership. The News contains important legislative, political and factual information related to women's health. The network now offers a litigation information service for individuals who have received inappropriate or hazardous medical care, and focuses on helping people make an informed decision about pursuing court action. The annual membership fee for the Network is \$25 for individuals, \$35 for consumer health and women's groups, and \$50 for businesses and institutions. Write National Women's Health Network, 224 Seventh St. S.E., Washington, DC 20003

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The Nurses Caucus of the Democratic Socialists of America publishes a bimonthly Nurses Caucus Newsletter. The caucus seeks to provide links among activist nurses, a forum for socialist nurses to discuss nursing issues, a socialist presence in nursing, and nursing input to their socialist organization. Membership is \$30 for one year; interested individuals who do not wish to join can be placed on their mailing list by request.

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Childbirth Alternatives Quarterly is published 4 times a year by Janet Isaacs Ashford, editor of Whole Birth Catalog (Crossing Press). The Quarterly contains recent factual information, book reviews, and notices of events. Subscriptions are \$10 for one year, \$18 for two years. Write Childbirth Alternatives Quarterly, c/o Janet Isaacs Ashford, Editor, Bin 62, S.L.A.C., Stanford, CA 94305.

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FOLKS, THIS IS GOING  
TO TAKE LOTS OF  
CRONE-ORDINATING?



## CONTACT WOMEN

There have been a number of inquiries about and requests for local contacts and networking. Several women have already indicated their willingness to be contact women and to help in developing local Webs -groups that provide support for one another, work on special projects or activities, or whatever seems to be needed. If you wish to be involved in a local Web, contact the woman nearest you. If you wish to be a contact woman, please let us know and we will make sure your name appears in the next newsletter. Write Cassandra, P.O. Box 341, Williamsville, NY 14221.

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522 GROVE PARK DRIVE  
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DALY CITY, CA 94014

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HARRODSBURG, KY 40330

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2300 EDENBORN # 393 III  
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STATE COLLEGE, PA 16801

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4821 DEANBROOK RD.  
KNOXVILLE, TN 37920

I. KELII SINE  
2626 E. 3020 SO.  
SALT LAKE CITY, UTAH 84109

MARY GAIL NAGAI-JACOBSON  
RTE 9, BOX 246  
BEAVER, W. VA. 25813

CAROLYN DAWSON  
7400 OLD SAUK RD.  
MADISON, WI 53717

DOLORES DAWN  
1115 MILLWOOD AVE.  
WAUKESHA, WI 53186



Gathering Gathering Gathering Gathering

Gathering Gathering Gathering Gathering

There is one campground in the city:

San Francisco R.V. Park, off I-280 between 3rd and 4th Sts., 250 King St. (94107), 415/986-8730. Rates are \$18 for family of 2, \$1 each extra person.

If you plan to drive in, staying in the city is a bit more expensive with a car, but here is a list of places that are fairly reasonable and in the area that most of the city motels are located.

Capri Motel, 2016 Greenwich St. (94123), 415/346-4667. Prices range from \$40 to \$60.

Castle Inn Motel, 1565 Broadway (94109), 415/441-1155. Prices range from \$44 to \$66.

Cow Hollow Motor Inn, 2190 Lombard St. (94123), 415/921-5800. Prices range from \$47 to \$56.

COST:

Your own transportation cost, hotel/motel/camping cost. There will be a cost of about \$80/day for the Women's Building, and we will decide as a group how we want to handle that and other expenses involved in the gathering. There may well be a cost-sharing arrangement on this when we get there.

THE TRAIN?

Some Cassandrans are planning to converge on the Amtrak train # 5 from Chicago to San Francisco. The train leaves Chicago at 6:55 p.m. on June 22, and arrives in San Francisco at 4:10 p.m. on June 24. Prices vary according to the accomodations. If you are interested, call your nearest Amtrak office!

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WHAT ON EARTH WILL WE DO FOR THREE DAYS?!!!

(You must be kidding!)

WHAT IF I CAN'T ATTEND AND WANT TO BE INVOLVED?



This is, in the best sense of the word, a gathering. We will gather together and decide exactly how we will spend our time together. For women who cannot attend, but want to be involved, please read this section very carefully and send your thoughts, ideas and suggestions to us before June 20, at P.O. Box 341, Williamsville, NY 14221. Here are the weaving and spinning topics that we have identified for discussion so far - if you think of others, send or bring them along.

THE LOOM:

(The frame on which a webster works thread into a web. In San Francisco, our loom will be our process).

ROTATING CHAIR is a process by which one person convenes the discussion, and each participant shares the chair in turn as she speaks. Each speaker passes the chair along to another in the group, giving preference to a woman who has not had an opportunity to speak. Each participant has the responsibility to provide her own point of view. Concensus is reached when all alternative points of view have been heard and considered. There is no voting with such a process. Concensus is indicated when there is no dissenting opinion expressed. Each session is followed by CRITICISM/SELF-CRITICISM, wherein the actual process of the gathering/discussion is examined. ROTATING CHAIR is a process that facilitates the participation of all members, valuing each person's ideas/contributions equally and thus enables individuals to share equitably and constructively in the group effort. Our discussions will follow ROTATING CHAIR concepts.





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WEAVING:

(The threads running lengthwise form the foundation for weaving the cloth and are called the warp. The threads woven across the warp, the weft, form an endless variety of patterns. Here we are sharing the warp threads dressed thus far. In San Francisco, we will finish dressing the loom, and weave - websters one and all!).

Dressing. The first process will be "dressing the loom;" looking at the discussion topics presented here and deciding what we need to add, delete or change. Conveners for each discussion will be identified once we gather and have an opportunity to share.

Purpose, Priorities, Philosophy. What and who are we? What do we want to accomplish? What do we stand for? Will we have principles of unity, and if so what are they?

Finance, Budget, Incorporation. What is our financial situation? How do we need to plan from here? Do we want to incorporate?

Membership. What is our current membership? What response do we want to

make to women who are not nurses, and to men? Do we want to have student and/or retired nurse membership contributions? Do we want to plan for a change in the annual contribution?

Local Webs. How can we facilitate the development of local webs? How do we want to coordinate the processes and activities of local webs? Are there specific fabrics/visions/creations with which local Webs would chose to become involved?

Newsletter. Criticism of first two newsletters. How do we want to develop newsletters in the future? What ethics are involved? How do we want to handle the practical process of producing newsletters?

Journal. Do we want to actively develop a journal at this time? If so, how shall we proceed with finances, processes?

Gatherings. How shall we plan for future gatherings? What about local and/or regional gatherings?

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SPINNING:

(The process of turning raw wool [ideas] into threads to be woven into fabric. It takes approximately 16 spinners to keep one weaver weaving! In San Francisco, we will spin the past, present and future of Cassandra - we will be spinsters, one and all!).

Re-Search. How can we develop feminist approaches to the development of nursing? What assumptions are implied? What questions need to be asked? How can we promote networking among searchers?

Political Action. Assuming that we are "political" by existing, what directions do we need to pursue in action?

Connections with other feminist and/or nursing groups. What groups exist that we want/need to connect with? How do we want to connect?

Feminism and Lesbianism. What are the central issues that connect feminism and lesbianism for us, for others? How do we respond in relation to these issues?

AND WHAT ABOUT ALL THE SPARE MOMENTS?

(You have really got to be kidding!)

Along the line of spare time and evenings, the San Francisco Web is looking into some music for Monday evening; the Women's Building always has interesting displays; we have contacted the Feminist Press and a few artists about having materials available to share; we will have the Cassandra archives and artifacts there (surprise!); the map in this newsletter gives some idea of interesting spots near the Women's Building.

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IF YOU NEED SPECIAL MEDICAL OR HEALTH SERVICES, OR ARE DIFFERENTLY ABLED

Contact Sue Browne, 14A Belvedere Street, San Francisco, CA 94117.

PLEASE COMPLETE THE FORM ON THE LAST INSIDE PAGE OF THIS NEWSLETTER AND RETURN IT TO BEV HALL, 443 PRICE STREET, DALY CITY, CA 94014 IF YOU ARE PLANNING TO JOIN THE SAN FRANCISCO GATHERING.

THRUMS

(Any loose end, fringe, or tuft of thread; the fringe of warp threads left on a loom after the cloth has been cut off).

Mailing list

Cassandra's mailing list is confidential and will not be sold or given to any other group. Lists of women who have joined Cassandra in a geographic area have been provided to contact women in the area; only the names and addresses of contact women will be published in the newsletter. This item will be discussed further in San Francisco.

Who is receiving this Newsletter

Only members of Cassandra will receive this newsletter; this issue will be sent to all new members who join from now until the next newsletter is published. If you wish to share a copy of this newsletter with a friend, you will need to make your own copy or have her make her own!

The First Newsletter

We have a limited supply of copies of the first newsletter, which we had planned to send in response to inquiries for an indefinite period of time. In San Francisco we will discuss how we want to plan for getting information to women who are interested in Cassandra - whether to continue to use the first newsletter or to design some other type of package. Any ideas?

About Your Mailing Label

The mailing label on this newsletter and other correspondence you receive from us has a code number and your expiration date on the top line. The code number is used to find your address in Frigid's file (Frigid is the technological wonder). If you need to change your address or correct any information on your label, it will help if you either attach the current label, or mention your code number.

Future Newsletters

At the Gathering we will make arrangements and plans for future newsletters. This is a task that will be rotated among Webs, and so in the future you will find information about where to send letters, notes, and other material for the newsletter. For now, send material to our New York address, and we will pass it along to the next Web! Please be sure to indicate if you do not want your name and address published with a letter. This newsletter does not include names and addresses of women who wrote letters to us because we were not certain what everyone's preference would be in this regard.

Appreciation to -

-Beth Mann, of Common Ground, Western New York Women's Newsjournal, for giving us the idea and inspiration for the cartoon that appears on our flyer -"Lillian, Lavinia, and Ysabella."

-Denise Connors, for keeping track of our funds.

-Bev Hall, for providing all of the information for the Gathering that you find in this newsletter

-The San Francisco Web, for all their work in getting arrangements made for the Gathering.

-The Buffalo Web, for addressing first newsletters sent to the women who responded to our ads, keeping the new member list current and sending out letters and Nightingale's essay.

-Gretchen, Jo, and Denise for getting our announcement into other publications.

-Charlene Wheeler for layout of this newsletter

-Peggy Chinn for getting the material for this newsletter prepared for layout.

-Virginia Woolf, Lillian Wald, Lavinia Dock, and Ysabella Waters for inspiration.

BUDGET REPORT

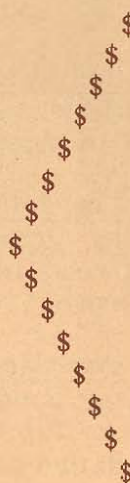
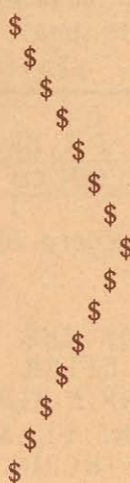
Date: March 1, 1983

Prepared by Denise Connors

The following is a summary of the money spent through March 1:

Bank fees . . . . .	\$ 26.71
Initial preparation of the 1st newsletter . . . . .	122.00
Cost of 1st newsletter requested from ads . . . . .	233.70
Logo preparation and design . . . . .	100.00
Copies of Nightingale's <u>Cassandra</u> for members . . .	128.83
Postage . . . . .	97.96
TOTAL . . . . .	\$709.20

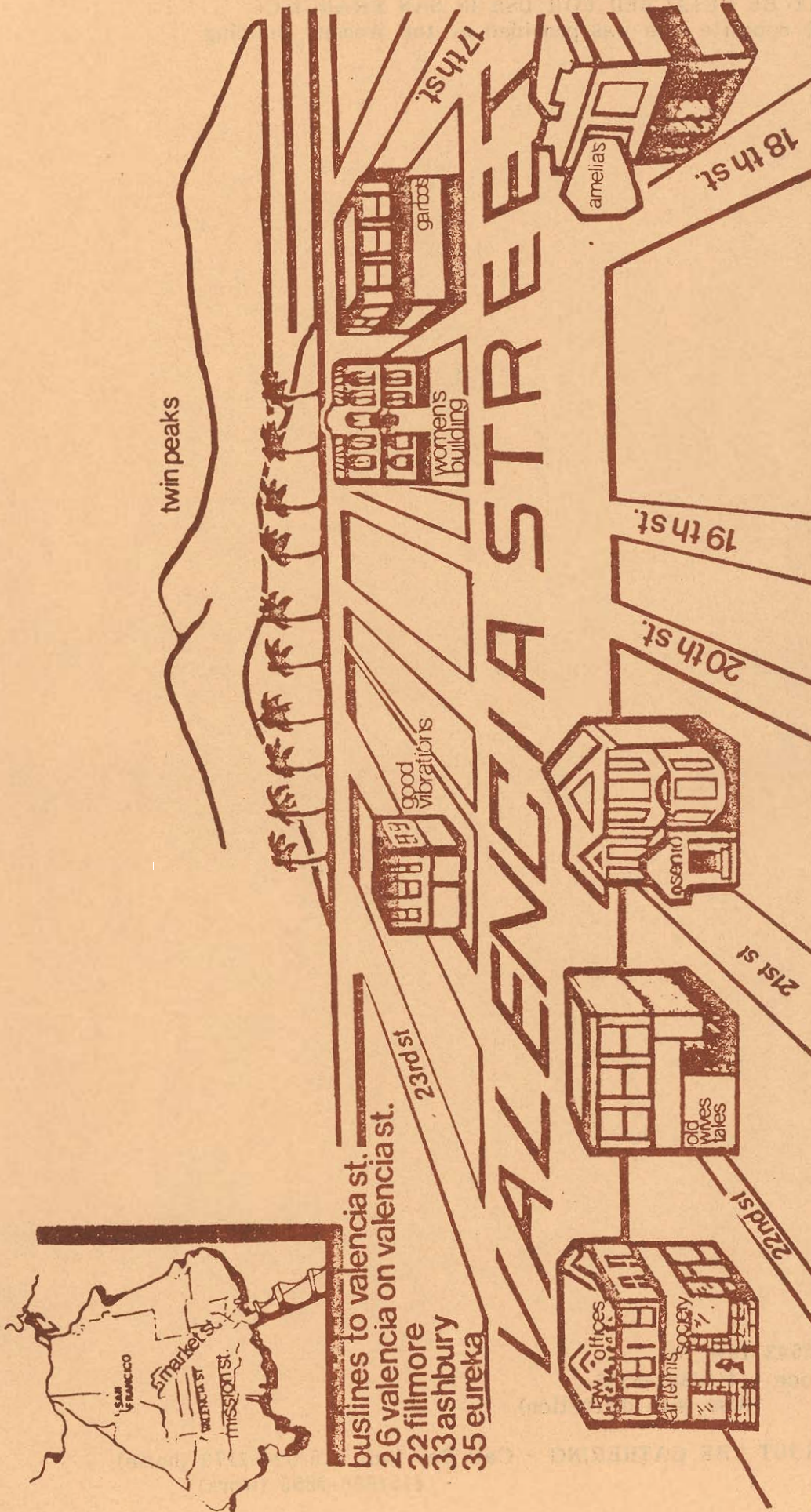
Total deposits to date:	\$1285.00
Total debits to date:	- 709.20
BALANCE:	\$ 575.80



THIS PAGE MAY BE DETACHED FOR USE IN SAN FRANCISCO  
The Map on the opposite side was provided by the Women' Building

WOMEN'S BUILDING - 3543 18th St.  
Phone - 415/863-5255  
(Use with discretion)

FOR INFORMATION ABOUT THE GATHERING - Call Bev Hall 415/994-2179 (home)  
415/666-2855 (work)



business to valencia st.  
 26 valencia on valencia st.  
 22 fillmore  
 33 ashbury  
 35 eureka

**THE WOMAN'S GUIDE TO VALENCIA STREET**

**AMELIA'S** 647 VALENCIA  
 woman's bar & disco  
 552-7788  
 4-2 mon-sun

**ARTEMIS SOCIETY** 1199 VALENCIA  
 woman's cafe  
 821-0232  
 mon-sat 11am-11pm  
 sun brunch 11am-2pm  
 reopen sun 4:30-11pm

**FEMINIST LAW OFFICES** 1197 VALENCIA  
 jill lippitt & judy baer attorneys  
 carol owens legal worker  
 647-0836

**GARBO'S** 696 VALENCIA  
 woman's hair salon  
 621-3600  
 mon-sat 7am-6pm  
 evenings by appl.

**GOOD VIBRATIONS** 3416 TWENTY-SECOND ST  
 woman's vibrator store  
 282-2202  
 noon-6 tue-sat

**OLD WIVES TALES** 1009 VALENCIA  
 woman's bookstore  
 noon-7 mon-fri 10am-6 sat  
 thurs noon 9 noon-5 sun

**OSENTO** 955 VALENCIA  
 woman's bath house  
 282-6333  
 11am-11pm

**WOMEN'S BUILDING** 35-43 18th st  
 863-5255

This information is optional; it will assist in planning for the gathering and help us reach you (both in San Francisco and prior to San Francisco) if we need to do so.

RETURN TO BEV HALL, 443 Price Street, Daly City, CA 94014

I AM PLANNING TO BE AT THE CASSANDRA GATHERING

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

Phone \_\_\_\_\_

I am planning to stay at \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

I (will) (will not) have a car in San Francisco.

I am willing to help with the following tasks during the Gathering:

*[Faint, illegible text and markings in the bottom right corner of the page.]*

The information is required if you wish to receive the magazine and  
may be used for other purposes. We will not sell or rent your name  
to any other person.

RETURN TO: BILL, 425 CINDY STREET, DAYTON, OH 45424

I AM PLEASED TO BE AT THE CASSANDRA DATING

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

Phone \_\_\_\_\_

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*Cassandra*  
*P. O. Box 341*  
*Williamsville, N.Y. 14221-0341*

*To:*