

feminist collections

women's studies library resources in wisconsin
vol. 3, no. 4, summer 1982

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EDITORS: Linda Parker, Women's Studies Librarian-at-Large and Catherine Loeb,
Women's Studies Specialist. Graphic Artist: Catharina Schimert.

UNIVERSITY OF WISCONSIN SYSTEM 112A Memorial Library 728 State St. Madison, WI

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SUPPLEMENT: FEMINIST COLLECTIONS INDEX: Vols. 1-3, 1980-1982

Feminist Collections is a publication of the Office of the Women's Studies Librarian-at-Large for the University of Wisconsin System, 112A Memorial Library, 728 State Street, Madison, WI 53706. Phone (608) 263-5754. Editors: Linda Parker, Women's Studies Librarian-at-Large; Catherine Loeb, Women's Studies Specialist. Feminist Collections is published quarterly--Fall, Winter, Spring, Summer--and is available to individuals and institutions at no charge. Unsolicited articles or reviews are welcome.

FROM THE EDITORS

The Office of the Women's Studies Librarian-at-Large is in a time of transition as this summer issue of FC goes to press. Linda Parker, Women's Studies Librarian-at-Large since August 1979, has accepted a new position as of August 1 as Head of the Reference Department at the Graduate Library of the University of Michigan in Ann Arbor. In that capacity, Linda expects to continue her work with the feminist librarians' network within the American Library Association and the National Women's Studies Association. Susan Searing, a Principal Reference Librarian at the Sterling Memorial Library of Yale University, has been appointed the new Women's Studies Librarian-at-Large. She will introduce herself to our readers in the fall issue of FC. Susan also intends to be making visits to the campuses of the UW System come fall.

We are fortunate in this transition period to have Judy Gardner, Public Service Librarian at the UW-Madison's College Library, serving as Interim Women's Studies Librarian-at-Large. One of Judy's chief responsibilities at College Library is The Women's Reading Area. Below is a report by Judy on women's studies in the undergraduate library.

* * * * *

A user survey was conducted at the UW-Madison College Library's Women's Reading Area in October 1979. The survey revealed that of patrons using library resources, 20% came to the Area looking for materials for a women's studies course, 38% sought materials for other courses, and 42% were looking for materials for their own interests or information. This informal survey demonstrated what most undergraduate reference librarians know from experience: not all information requests dealing with issues of particular concern to women are a direct consequence of crowded women's studies classrooms. Nor do all reference questions relating to the study of women reflect a feminist perspective (although the best formulated questions usually do). What impact has the growing interest in women had on women's studies collection building in the undergraduate library?

Librarians at the College Library have responded in a number of ways. First, an overall review of collection priorities last year resulted in an increase in the percentage of funds allocated to the Women's Reading Area, a special collection experiencing increased circulation and use. In addition, selectors assigned to subject areas in the main book collection continue to select materials which support the women's studies curriculum, including new reference sources and audio-visual materials. Despite budget uncertainties, librarians at College Library decided it was necessary to redistribute scarce funds to meet the needs of undergraduates in this intensive use area of the collection.

Another response of the College Library has been to place greater emphasis on students' information needs relating to their recreational and personal interests. The Women's Reading Area, in particular, seeks to acquire resources on current interest topics; selected contemporary fiction and poetry by women; and popular treatments of women's health, politics and legislation, employment, women's eco-

conomic status, sports, lesbianism, violence against women, minority women, women's rights, and women's culture. Special attention is given to maintaining a current clipping file and representative feminist serials. And an effort is made to organize these materials in an informal atmosphere conducive to browsing and independent exploration.

Clearly the popularity of women's resources in the undergraduate library is greater than ever before. Students from diverse backgrounds, engaged in a variety of pursuits, are seeking information and scholarship about women. The challenge to the undergraduate reference librarian is to help students make effective use of women's resources available in the library; and, consistent with the library's mission, to strive to create a collection of information resources which is representative of the totality of human life and experience.

-- Judy Gardner

ARCHIVES

THE LESBIAN AND GAY ARCHIVES OF NAIAD PRESS¹

Can the preservation of feminist, lesbian, and gay history be left to traditional institutions? For those in the women's and gay movements who think not, grassroots archiving is a logical alternative. At least 29 women's and gay archives are scattered across the United States alone, with at least nine more in Canada, Australia, England, Ireland, and New Zealand.² Lesbian-feminist and gay archives have been founded not just in the huge metropolitan centers where one might expect to find them (New York, Los Angeles, Chicago, Boston); they are also flourishing in places like Binghamton, New York, Louisville, Kentucky, and Luttrell, Tennessee.

And in Tallahassee, Florida. In fact, the Lesbian and Gay Archives of Naiad Press, based just outside Tallahassee, may well be the oldest and the largest public archive of its kind in the country, according to founder and Naiad Press publisher Barbara Grier.³ The Naiad Archives originated 36 years ago as Grier's personal library, and their subsequent evolution closely parallels the major developments in Grier's life and work.

Grier began collecting lesbian material in 1946 at the age of 13. By 1955, her collection numbered 450 books. That same year, she made the acquaintance of Jeannette Howard Foster, just as Foster's bibliography, Sex Variant Women in Literature, was being prepared for publication. Foster shared with Grier her methods for identifying lesbian and gay literature. Grier began systematically scouring reviews in 20 or so periodicals in the areas of fiction, drama, poetry, general literature, biography, and autobiography, including all back volumes of Book Review Digest. According to Grier, "There was a whole long period of time in the Thirties and Forties where lesbian material was covered by allusion. What reviewers didn't say was often indicative of content. If you knew the key words, you could find the books."

In 1956, the first issue of The Ladder appeared. For the next 16 years, Grier was a major contributor to this pathbreaking lesbian periodical, regularly writing articles and reviewing lesbian and feminist sources in her "Lesbiana" column. The work of reviewing naturally fed into Grier's archiving, just as archiving added substance to her reviews. (Both of these commitments were later to lay the basis for Grier's invaluable annotated bibliography, The Lesbian in Literature,⁴ and, of course, for the founding of Naiad Press.) During this period, Grier began collecting all major (and most minor) English-language gay male works, in addition to the lesbian sources. All material added to the Archives was carefully indexed.

In 1968, Grier assumed editorship of The Ladder, a major turning point in her life and for the Archives. Editing The Ladder in addition to working for a living meant that some of Grier's many commitments had to be dropped. "I simply ran out of space and time. I couldn't do all the reviewing, all the collecting, the reading--the constant, on-going reading. Up until 1968, I was accustomed to reading between 15 and 20 books routinely, every single week of my life."

So, beginning in 1968, gay male literature ceased to be a collection priority for the Archives (although Grier has since collected a great deal in this area) and the intensive indexing work also came to a halt. The early indexing has of course been kept, awaiting the time when someone is able to pick it up again for materials collected since 1968 (perhaps Grier herself, she says, in her old age). And the gay male material stands as a comprehensive English-language collection through 1968.

As of July 1982, there are over 26,000 items in the Naiad Archives. Many of the early holdings are very rare--"pretty much unobtainable stuff," according to Grier. In the years since 1968, lesbian-feminist literature has been the priority of the Archives, which boasts over 16,000 books--of which something on the order of 400 are foreign-language titles currently unavailable in English. The Archives' other holdings include: very complete runs of early gay periodicals such as Mattachine Review (San Francisco), ONE Magazine (Los Angeles), Vice Versa (Los Angeles, the first known U.S. lesbian periodical), Drum (Philadelphia), and, of course, The Ladder; a clippings file covering the early days of the gay movement through 1968; a collection of early and rare lesbian records, along with early recordings of women musicians later classified as "women's music" (e.g. Terry Garthwaite of The Joy of Cooking); private cassette recordings (not for distribution) of women writers reading from their works; unpublished manuscripts on lesbian topics; extensive correspondence with women writers such as Mary Renault, May Sarton, and Jane Rule; an enormous button collection (dating back earlier than many, "Grier notes, "since I've always been a button nut"); and some early women's art.

Open for scholarly research since 1972, the Naiad Archives are currently housed in the home of Barbara Grier and Donna J. McBride--requiring floor-to-ceiling shelves in three large rooms. (This doesn't even include the periodical collection, which is relegated at this point to the Naiad storage and packing building.) When Grier and McBride recently moved the Archives and Naiad Press to Tallahassee from the Kansas City, Missouri area, the collection took up at least half their moving van. While Grier is obviously addicted to the work of archiving, she

admits that, "logistically, [the Archives] have become a pain in the rear, . . . a horrendous obligation, and a terrible expense to maintain." However, Grier thinks it "highly unlikely" that she would ever sell the collection. If she were to sell, "it would only be to that sort of institution that could guarantee [the materials] the kind of care that I have been giving them and the kind of permanence that would make them accessible to all lesbians, all women, and all serious male researchers as well."

The Archives are grateful for financial contributions, and, of course, eager for contributions of all lesbian and gay material. For more information, write the Archives in care of The Naiad Press, P.O. Box 10543, Tallahassee, Florida 32302; phone (904) 539-9322.

-- C.L.

NOTES

1. My thanks to Barbara Grier for taking time she doesn't have to make the tape on which this article is based.
2. "Archives and History Projects." Matrices: A Lesbian-Feminist Research Newsletter v.V, no.3, May 1982, pp.13-14 (reprinted from The Gay Archivist, publication of the Canadian Gay Archives).
3. See Pat Hansen's article on The Naiad Press in FC v.3, no.3, Spring 1982, pp.5-7.
4. Barbara Grier, The Lesbian in Literature. 3d ed. Naiad Press, 1981.

POSTSCRIPT ON THE NAIAD PRESS

In the Spring 1982 issue of FC, we published an article on Naiad by Pat Hansen originally written in the summer of 1981. The intervening year has brought astonishing changes to Naiad: financial growth at an annual rate of 400%, which has enabled the Press to hire Barbara Grier and Donna McBride (so that, as Grier said, she is finally able to give her 80 hours a week where they belong); and growth in its publication rate from one book every six weeks to a book a month (and a very exciting list of forthcoming books!). Write the Press at the address listed above for a complete catalog of Naiad titles (and to be added to their mailing list for future catalogs).

[Editors' Note: This is FC's second article on grass roots archiving ventures. The first, featuring the Lesbian Herstory Archives in New York City, appeared in FC v.2, no. 4, Summer 1981. We hope to continue publishing features on archiving, both within public and university libraries and outside them. We invite contributions to and ideas for this series from our readers.]

PAYING THEM THEIR DUE: WOMEN'S MUSIC IN THE LIBRARY

Madison Public Library's phonorecord collection is 14,720 discs, 50 percent of which are the standard classical repertoire and five percent of which are spoken word. The remaining 45 percent are folk, popular, jazz and blues, including one-half percent women's music. There are many different opinions within the women's movement about what should fall within the boundaries of "women's music." Within the Madison Public Library collection, women's music is defined in the narrow sense of music made by women, recorded by and on labels for companies owned or operated primarily by women (e.g., Olivia, Pleiades, Urana, Redwood Records). Of course, many other types of music composed and/or performed by women are represented in the larger collection, though not explicitly labeled "women's music." The intent of the phonorecord collection as a whole is to foster music appreciation with both "standard" and "non-established" works (old and new, light and heavy), as well as to provide audio instruction and recreation. It is a circulating collection with a weekly circulation of 2600. Women's music recordings fit in with the collection's overall objectives, offering another view of music, women, performance, and education.

The collection got started in 1977 when I heard Kay Gardner's "Mooncircles" on the state radio station coincidentally the weekend before Sue Goldwomon, a women's music distributor, contacted me about her wares. Sue and I set up a basic purchase/billing mechanism and I purchased nearly everything that she brought. As reviews were hard to come by, I previewed every recording added from 1977 to 1980 (about 50 titles; 30 titles have since been added without preview). I also watched sales at A Room of One's Own (Madison's feminist bookstore) and occasionally at Milwaukee's Sistermoon Feminist Bookstore to get a sense of local demand. I reviewed critical response to early albums when an artist's new album appeared. And Madison's active women's production company, Fallen Woman Productions, brought many women's music artists to town, providing yet another opportunity for evaluation of quality and demand.

The collection may well be unique. I assume that not many phonorecord collections in the country include catalogued women's music, since Madison Public Library had to do its own original cataloging of the women's music collection after three years' fruitless searching of the OCLC national online cataloging database. While women's music titles are added directly to the Dewey classified collection with no separation into a special collection, new titles are identified under "Women's Music" or "Women-Made Music" when our "New Records" list is published. Most of the Dewey classification numbers we assign are in the general popular section, others falling in folk, jazz or blues. Funding for the collection is from the recordings budget--\$11,000 in 1981. Use is constant and some replacement for theft has been necessary.

Libraries should be a logical contact for women's music distributors. While they don't offer the discount jobbers do, prices are below list price (\$6.75 per disc). WILD--Women's Independent Label Distributors--may be reached in care of Madison Public Library's current distributor, Midwest Women's Music Distri-

butors, Inc. Ladyslipper, Inc., is another distributor working to expand the scope and availability of women's music. While it is true that Madison has an active feminist community interested in and supportive of alternatives to the established in music, women's music will appeal to a broad range of listeners. As was pointed out in an early article in Paid My Dues: A Journal of Women and Music, a feminist audience is not a prerequisite for an appreciation of feminist music.

-- Polly Archer

ADDRESSES

Midwest Women's Music Distributors, Inc.: 1420 Emerson Street, Beloit, WI 53511.

Ladyslipper, Inc.: P.O. Box 3124, Durham, NC 27705.

[Polly Archer was Recordings and Music Librarian in the Art & Music Division of the Madison Public Library from 1974 to 1982. She holds an MLS from the UW-Madison (1972). She recently left Wisconsin for professional employment in Texas.]

WOMEN & CRIMINAL JUSTICE ---

Adolescent suicide; child abuse; female alcoholism; female alcoholics; female parolees; women judges; teenage prostitution; female murderers; policewomen; incest; conjugal visitation in prisons. What do all of these subjects have in common? They are but a few of the thousands of topics about which information has been requested at the Criminal Justice Reference and Information Center at the University of Wisconsin Law Library in Madison.

Begun in 1969 as a joint undertaking of the U.W. Law School and the Wisconsin Governor's Office with the support of substantial federal grants, this library collection was established to provide research and information assistance to anyone concerned with the improvement of the criminal justice system in Wisconsin. It is now a department within the U.W. Law Library, supported solely by the Law School, and its service objective remains the same. The generous support and dedication to this program on the part of the Law School is evidence of the University's commitment to "The Wisconsin Idea"--the concept of the University sharing research facilities and knowledge with the citizens of Wisconsin.

This unique lending library, which is housed on the first floor of the U.W. Law Library in Madison, is comprised of 27,000 volumes, 400 periodicals, and special materials on the criminal justice system. The Center is open Monday

through Friday, from 8:00 - 4:30, and is operated by a staff of three librarians: Sue Center, Director, Marcia Griskavich, Cataloger, and Barbara Meyer, Public Services. The collection is physically arranged by 70 broad subject areas for easy browsing. Topics include the different types of crime; police administration, training and education; arrest, search, and seizure; pre-trial procedure; sentencing; prosecution and defense functions; jails; correctional programs; volunteers; probation and parole; juvenile delinquency; juvenile corrections; civil disorders; alcoholism; and drug abuse. Most books in the main collection circulate for one month; journals and special materials do not circulate, but photocopiers are available.

Access to all materials and information is available by author, title, and in-depth subject through our public card catalog. Thus, while one might easily locate information on inmates simply by browsing through that section on the shelves, for access to books specifically on "female inmates" or "inmates' babies" one must check the more detailed card catalog. In spite of our specialized descriptors, we receive many requests for information on topics which are difficult to access and which require staff assistance. Examples of such reference requests recently searched by the staff include "female guards in male correctional institutions," "menstruation and female crime," "comparative performance studies of policewomen and policemen," "seasonal rape studies," and "coed correctional facilities." Information was successfully located on all of the above topics and citations were retained for future requests.

The wealth of current information found in criminal justice journals is accessible selectively through the card catalog, and even more comprehensively through four excellent indices to criminal justice literature: Criminal Justice Abstracts, Criminal Justice Periodical Index, Criminology and Penology Abstracts, and Police Science Abstracts. Additional specialized materials which further enhance the basic research collection include penal press publications (newspapers written by and for inmates at prisons throughout the U.S.) and annual statistics reports from agencies such as police, corrections, juvenile courts, etc., across the nation. Female penal press titles in the Criminal Justice Center include The Reflector from Minnesota, Happenings from Maryland, and The Insider from N.J. These publications reflect life from the prisoners' perspectives in the form of articles, editorials, and creative writings.

In addition to library loan and reference, other public services provided by The Center include interlibrary loan, referral, bibliographic instruction, and preparation of bibliographies. These information services are available to anyone in Wisconsin with an interest in criminal justice. Thus, user groups include law enforcement personnel, state agencies, inmates, correctional personnel, faculty and students, district attorneys, judges, social workers, commissions and task forces, and concerned citizens and groups such as the League of Women Voters.

The Criminal Justice Center is a contributor to the Women's Studies Union List (WSUL), located in the Office of the Women's Studies Librarian-at-Large, and its journals are included in the UW-Madison Union Catalog of Serials.

Students and faculty on all campuses in the University have been recipients of our materials and services. Although it is preferable for university requests to be submitted through the Wisconsin Interlibrary Loan Service (WILS), reference requests or questions about the Center may be made by telephone (608-262-1499), by mail (Criminal Justice Center, U.W. Law School, Madison, 53706), or in person. Groups and individuals are encouraged to visit the Center and receive bibliographic instruction in its use. The staff attempts to answer all questions received, but policy precludes engaging in legal research or advice. A brochure describing the Center is available upon request.

-- Sue Center, Director

FEMINIST PUBLISHING

ADOBE HOUSE PUBLICATIONS

Adobe House Publications, a new lesbian and gay male publishing house, has begun accepting manuscripts. The publishing house offers free evaluation of book-length manuscripts, and will publish and promote books on the basis of actual cost, plus a "reasonable fee" for the publisher's service. Write to Adobe House at P.O. Box 41837, Tucson, AZ 85717. (Information from Gay Community News April 3, 1982, p.2)

ANTELOPE PUBLICATIONS

Antelope Publications is a new feminist publishing house located in Denver, Colorado. Antelope's purpose is to publish current feminist political ideas and to disseminate them as quickly and as inexpensively as possible--reviving the art of political pamphleteering by printing edited versions of contemporary speeches, workshops, and lectures which comment on and analyze the political and social lives of women from a feminist perspective. Antelope's first pamphlet, "Feminism in the '80s: Facing Down the Right," is the transcript of Charlotte Bunch's keynote address at the second Lesbians' Colorado conference (November 23, 1980). The 24-page pamphlet is nicely produced and sells for \$2. Antelope encourages readers to participate in their venture by taping speeches (where allowed) for possible publication. Write Antelope at: 1612 St. Paul St., Denver, CO 80206; phone: (303) 322-4400. (Information from publisher)

PERIODICAL NOTES

NEW PERIODICALS

The Feminist Forum. July 1982-. Monthly. Subscriptions: \$6. Subscription address: P.O. Box 238, Milwaukee, WI 53201. (Issue examined: v.1, no.1, July 1982)

This new monthly bills itself as "Southeastern Wisconsin's only political periodical for women." First issue includes profiles of Wisconsin gubernatorial candidate Tony Earl and of State Representative Barbara Ulichny (25th Assembly District); a legislative bulletin; and a "who's who & where" of State Legislature Representatives for Milwaukee County. Co-edited and co-published by Nancy Backes and Amy Jo Saculla.

Outwrite: Women's Newspaper. March 1982- . 10 issues/year. Subscriptions: £ 6.50 (indiv.); £ 13 (inst.). International money orders payable to: Feminist Newspaper Group. Subscription address: Oxford House, Derbyshire Street, London E2, England. (Issues examined: nos.1-3, March-June 1982)

This new British tabloid publishes international news on women, with an emphasis on black/Third World women. Outwrite's editorial policy reads as follows: "To fight oppression experienced by all women actively combatting racism, sexism and imperialism. To provide information, opinions, and news of positive achievements of women which will be of benefit to women--to organize around, to learn from, to share and to build our strength on. To provide a forum for women to write and communicate with each other." The policy also stipulates that black women make up at least half the editorial group. Among the many topics covered in the first three issues are: violence against Sri Lankan women working in non-traditional fields; clitoridectomy; Palestinian women's resistance in the occupied West Bank; women under apartheid; Kitchen Table: Women of Color Press; and women in the microelectronics industry.

Women & Therapy. Spring 1982- . Quarterly. Subscriptions: \$26 (indiv.); \$36 (inst.); \$48 (libraries). Subscription address: Haworth Press, 28 East 22 Street, New York, NY 10010. (Issue examined: v.1, no.1, Spring 1982)

Women & Therapy hopes to "facilitate dialogue about therapy experiences among therapists, consumers, and researchers. The journal is feminist in orientation and views therapy as an educational, expanding process for personal growth." In the first issue: "Oppressed Conditions and the Mental Health Needs of Low-Income Black Women: Barriers to Services, Strategies for Change" (Elaine J. Copeland); "Woman Experience: Organizing a Seminar on Feminist Therapy" (Joan Hamerman Robbins); "Women University Students: Effects of Inequality" (Leah Dickstein). The journal is soliciting articles focusing on "new theoretical approaches in therapy, new models for treatment with the emphasis on prevention rather than pathology, and personal accounts of important life changes which emerge from the therapy process."

SPECIAL ISSUES OF PERIODICALS

Change: The Magazine of Higher Learning v.14, no.3, April 1982: "Special Section: Women's Studies." Available from: Heldref Publications, 4000 Albemarle St., N.W., Washington, D.C. 20016. Subscriptions: \$18 (indiv.); \$25 (inst.). Single copy: \$4. (Issue examined)

Special section on women's studies in this issue includes: "Feminist

Scholarship--The Extent of the Revolution" (Florence Howe); "New Knowledge or a New Discipline: Women's Studies at the University" (Judith B. Walzer); "A Period of Remarkable Growth--Women's Studies Research Centers" (Mariam Chamberlain); "Transforming the Academy: Twelve Schools Working Together" (Beth Reed); "'Toward a Balanced Curriculum': The Study of Women at Wheaton College" (Bonnie B. Spanier); "Men's Studies and Women's Studies" (John Schilb); "Wellesley's New President: The Right Woman for the Right Job" (Judy Foreman).

Contact II v.5 (no.27/28/29), Fall 1982: women's issue. Available from: Contact II Publications, Box 451 Bowling Green, New York, NY 10004. Single copy: \$5. (Publisher's flyer)

Forthcoming special issue to include an Audre Lorde appreciation, a Laura Riding retrospective, new poems by Judy Grahn with an essay/review, selected new poems by Jayne Cortez, a complimentary 24-page chapbook by Mei-Mei Bersenbrugge, new poems by Carol Berge, Ntozake Shange, Rachal Hadas, Sharon Olds, Joan Colby, Frances Chung, Carolyn Stoloff, and Wanda-Coleman, and book reviews.

FS, Feminist Studies v.8, no.2, Summer 1982: "Women and Work." Available from: Managing Editor, Feminist Studies, Women's Studies Program, University of Maryland, College Park, MD 20742. Subscriptions: \$15 (indiv.); \$30 (inst.). Single copy: \$6 (indiv.); \$12 (inst.) (Publisher's flyer)

This forthcoming special issue to include: "The Historical Problem of the Family Wage: The Ford Motor Company and the Five Dollar Day" (Martha May); "The Sexual Division of Labor: The Auto Industry During WWII" (Ruth Milkman); "'They Have Placed a Penalty on Womanhood': The Protest Actions of Women Auto Workers in Detroit-Area UAW Locals, 1945-1947" (Nancy Gabin); "The Way We Were: Women and Work, A Review Essay" (Joan Smith); "'My Mother Was Much of a Woman': Black Women, Work, and the Family Under Slavery" (Jacqueline Jones); "Free Black Women and the Question of Matriarchy: Petersburg, Virginia, 1784-1820" (Suzanne Lebsack).

Journal of Medicine and Philosophy v.7, no.2, Spring 1982: "Women and Medicine." Guest Editor: Caroline Whitbeck. Available from: D. Reidel Publishing Co., P.O. Box 17, 3300 AA Dordrecht, Netherlands. Single copy: \$6.50. (Table of contents page examined)

Articles: "Women and Medicine: An Introduction" (Caroline Whitbeck); "Consciousness, Liberation, and Health Delivery Systems" (S.K. Lindemann and Elizabeth L. Oliver); "Psychiatric Discourse and the Feminine Voice" (Mary C. Rawlinson); "Ethical Issues in Childbirth" (Adele E. Laslie); "Medicine as Patriarchal Religion" (Janice G. Raymond).

National Forum: The Phi Kappa Phi Journal v.LXI, no.4, Fall 1981: "Women and the Professions." Available from: Honor Society of Phi Kappa Phi, Box 16000, Louisiana State University, Baton Rouge, LA 70893. Subscription: \$10 nonmembers. (Issue examined)

Feature articles include: "Comparable Worth" (Beverly Jacobson); "The Nursing Profession" (Joanne Sabol Stevenson); "Women and Medicine" (Augusta Greenblatt); "Double-Career Marriage" (Elaine Fantle Shimberg); "Women and Art" (Pam Hait); "The Mathematics Filter" (Sheila Tobias); "Blue-Collar Jobs for Women" (Muriel Lederer); "The Demands of Family" (Carl N. Degler); "Women in Film" (Rachel L. Gallagher).

Radical America v.15, no.1/2, Spring 1981: "Facing Reaction." Available from: Alternative Education Project, Inc., 38 Union Square, Somerville, MA 02143. Subscriptions: \$12; \$8 unemployed; \$24 institutions. Single copy (double issue): \$4. (Issue examined)

Articles in this double issue include: "The Long Struggle for Reproductive Rights" (Linda Gordon); "Abortion: Which Side Are You On." (Ellen Willis); "The Women's Movements: Feminist and Antifeminist" (Barbara Ehrenreich); "Democracy, Socialism and Sexual Politics" (The Editors of Gay Left); and "In the Wings: New Right Organization and Ideology" (Allen Hunter).

Soundings: An Interdisciplinary Journal v.64, no.4, Winter 1981: "A Feminist Perspective in the Academy: The Difference It Makes." Guest editors: Elizabeth Langland and Walter Gove. Available from: Donald W. Sherburne, Editor, Soundings, P.O. Box 6309, Station B, Nashville, TN 37235. Subscriptions: \$12 (indiv.); \$18 (inst.). Single copy: \$4. (Issue examined)

Among the articles in this special issue: "The Difference It Makes" (Patricia Spacks); "New Directions for Feminist Criticism in Theatre and the Related Arts" (Nancy S. Reinhardt); "The Feminist Critique in Religious Studies" (Rosemary Ruether); "What the Women's Movement Has Done to American History" (Carl Degler); "Women in Sociological Analysis: New Scholarship Versus Old Paradigms" (Cynthia Fuchs Epstein).

Yoga Journal no.44, May/June 1982: "Women's Issue." Available from: 2054 University Ave., Berkeley, CA 94704. Subscription: \$11. Single copy: \$2.50. (Publisher's flyer)

Articles include: "Ina May Gaskin, Spiritual Midwife" (Linda Solomon); "Dr. Helen Caldicott Speaks Out for Survival" (Penny Kramer); "Women on the Spiritual Path: A Talk With Rama Jyoti Vernon" (Deborah Haynes); "Prenatal Yoga: Twenty Basic Postures and How to Do Them" (Sandi Jordan); "Nutrition and Breast Cancer, the Unexplored Connection" (Suza Francina); "Sheila Rush--A Lawyer Turns to Yoga" (George Beinhorn).

ITEMS OF NOTE

TURTLE GRANDMOTHER BOOKS

Turtle Grandmother Books is a new feminist mail order service, emphasizing books by and about women of color. Turtle Grandmother was founded by "two women

who share a radical feminist vision of change. One of us is Mohawk, 40 years old, high school drop-out, writer, mother. One of us is Polish, working class, 28 years old, self-taught, a reader." Turtle Grandmother has produced a lovely and useful 28-page catalog of the books they distribute, organized by genre, with informative annotations describing each title and author. Date of publication, publisher, and price are listed for every entry. Additional symbols identify multilingual books, works of oral history, hardcover editions, books available in cassette tape, suggested age range for children's books, and date of original publication for reprints. Readers living in areas without a feminist bookstore, or whose feminist bookstores don't carry many books by and about women of color, will find this service invaluable. The catalog itself is a unique bibliography. Order from: Turtle Grandmother Books, P.O. Box 33964, Detroit, MI 48232; \$2 each.

TIES THAT BIND: WISCONSIN WOMEN'S HISTORY

"Ties That Bind" is the name of a theater production of the Wisconsin Women History Ensemble which celebrates the real lives of women who lived in Wisconsin between the 1840s and the 1920s. The play weaves together music, drama, poetry, mime and dance, and is followed by a moderated discussion between audience and performers. The production is available as a four-person, two to two and one-half hour program or as a shorter, two-person program. Both versions have toured throughout Wisconsin. Write: Wisconsin Women History Ensemble, 1607 E. Bradford Ave., Milwaukee, WI 53211; phone: (414) 962-3250.

SLIDE SHOW ON COMPARABLE WORTH

The "Comparable Worth Slide Show," a new 20-minute documentary, looks at the status of Madison city nurses and sanitary workers. The slide show includes a teaching guide and information materials. Write: Women's Education Resources, University of Wisconsin Extension, 430 Lowell Hall, 610 Langdon St., Madison, WI 53706. \$140 sale; \$35 rental.

INDEPENDENT STUDY IN WOMEN'S STUDIES

Women's Education Resources of the UW Extension is currently offering two women's studies correspondence courses, which students may take from home and at their own pace. The first is Women's Studies 963-103, titled "Women and Their Bodies in Health and Disease," prepared and taught by Mariamne Whatley. The second, "Social Institutions, Social Change, and the Lives of Women" (Women's Studies 963-102), was prepared by Associate Professor Virginia Sapiro and is taught by Kathryn Clarenbach of Women's Education Resources. Both are three-credit courses approved for credit by the University. For further information, contact: Independent Studies, UWEX, 432 N. Lake St., Madison, WI 53706.

MEDIA NETWORK: AN INFORMATION CENTER

Media Network's Information Center is a clearinghouse for information on films, videotapes and slideshows that deal with a wide spectrum of social

issues. Through telephone and mail requests, users of the Center may obtain information on specific titles as well as lists of media available within any one of several hundred subject areas. The Center can also help program film series and put people in touch with others working on similar themes. Subject areas include working women, Third World women, reproductive rights, sex discrimination and much more. The Information Center has helped program a public policy film series on abortion at Hampshire College, suggested films for the biannual convention of the Coalition of Labor Union Women, and helped community groups across the country find films that encourage women to become active in grassroots leadership on many issues. For details, contact: Media Network Information Center, 208 West 13 St., New York, NY 10011; phone: (212) 620-0878.

WOMANHOOD MEDIA

Womanhood Media is a professional service which provides users with "pathfinders" to guide their research in women's studies. Offered by Helen Wheeler, author of Womanhood Media: Current Resources About Women (1972; supplement, 1975), the service typically provides on any given topic: a list of relevant library subject-headings; the title of at least one specialized periodicals index; the title of a specialized abstract; a guide-to-the-literature; relevant Library of Congress and Dewey classifications; a landmark publication; reference to a survey-article on the subject. Pathfinders are \$5, and are mailed to the user within 10 days of receipt of the request. Write: Helen Wheeler, 2701 Durant Ave., #14, Berkeley, CA 94704.

BOOK REVIEWS ---

A RISING TIDE: A REVIEW OF SELECTED BOOKS BY AND/OR ABOUT BLACK WOMEN, 1970-1981

PART II: 1980-81

Michelle Cliff. Claiming an Identity They Taught Me to Despise. Watertown, MA: Persephone Press, 1980. \$4.00, ISBN 0-930436-06-7. LC 80-23137.

Bell Hooks. Ain't I a Woman: Black Women and Feminism. Boston, MA: South End Press, 1981. \$17.50, ISBN 0-89608-130-3; pap. \$7.00, ISBN 0-89608-129-X.

Gloria Hull et al., eds. But Some of Us Are Brave: Black Women's Studies. Old Westbury, NY: Feminist Press, 1981. \$14.95, ISBN 0-912670-92-4; pap., \$7.95, ISBN 0-912670-95-9.

June Jordan. Civil Wars. Boston, MA: Beacon Press, 1981. \$12.95, ISBN 0-8070-3232-8. LC 80-68164.

Gloria Joseph and Jill Lewis. Common Differences: Conflicts in Black and White Feminist Perspectives. Garden City, NY: Anchor Press, Doubleday, 1981. \$7.95, ISBN 0-385-14271-4. LC 79-6885.

Audre Lorde. The Cancer Journals. Argyle, NY: Spinsters, Ink, 1980. pap., \$4.00, ISBN 0-933216-03-3. LC 80-53110.

Cherrié Moraga and Gloria Anzaldúa, eds. This Bridge Called My Back: Writings By Radical Women of Color. Watertown, MA: Persephone Press, 1981. pap., \$8.95, ISBN 0-930436-10-5.

Marilyn Richardson. Black Women and Religion: A Bibliography. Boston, MA: G.K. Hall, 1980. \$15.00, ISBN 0-8161-8087-3. LC 80-20457.

J.R. Roberts. Black Lesbians: An Annotated Bibliography. Tallahassee, FL: Naiad Press, 1981. \$5.95, ISBN 0-930044-21-5. LC 81-80662.

Erlene Stetson, ed. Black Sister: Poetry By American Black Women, 1746-1980. Bloomington, IN: Indiana Univ. Press, 1981. \$22.50, ISBN 0-253-30512-8; pap., \$9.95, ISBN 0-253-20268-X. LC 80-8847.

The rising tide in published writings by and about black women gained unprecedented momentum in 1980 and flowed like a torrent into 1981. As 1981 came to a close, black women writers and their supporters had reason to believe that they had finally broken through the barriers of 300 years of silence. Five books published in 1980 and seven in 1981 stand out for special mention. Of the 1980 successes, Barbara Christian's Black Women Novelists and Janet Sims' The Progress of Afro-American Women: A Selected Bibliography and Research Guide have already been noted by Feminist Collections (see FC vol. 2, nos. 3 and 4, Spring and Summer 1981). The remaining three will be discussed here.

Black women's identity, experience, and collective history are the areas which Michele Cliff, Audre Lorde, and Marilyn Richardson confront in their books, all published in 1980. In Claiming an Identity They Taught Me to Despise, Cliff focuses on the meaning of color as it has come to represent an area of conflict among black people. Cliff herself is a black woman of West Indian origins who is sufficiently fair-skinned to be frequently mistaken for white. She recalls her early life in the West Indies, the pain of feeling separated

from her darker-skinned sister, and the bitter irony in her mother's assurances of her good fortune in not being "obviously" black. The rendition is poetic, sensuous, evocative, and very troubling as Cliff takes us on a journey from ambivalence to positive self-definition, "untangling the filaments" of her history. This is a book which is as painful as it is courageous in its documentation of the search for an affirming black women's identity.

In 1978 Audrey Lorde underwent a mastectomy. The Cancer Journals documents her experience from the moment she learned of the developing malignancy through her surgery and its aftermath--through "stages of pain, despair, fury, sadness and growth" (55). The association of loss of a breast with loss of female attractiveness is deep-seated in Western women's psyche, and Lorde, a black lesbian, recognizes that she did not escape this history and socialization. Just as this socialization binds her to other women, all women can take strength from her courageous resistance to its destructiveness.

A large part of the book's power resides in Lorde's feminist critique of the politics of breast prostheses. She vents unbridled anger and rage against those who promote cosmetic cover-ups for women who have had mastectomies. This "physical pretense" which denies reality prevents women from "reclaiming . . . [themselves] and [their] body image," she insists. Though not all women who survive mastectomy will resolve their trauma and redefine their bodies in the way Audre Lorde did, she claims unity with them all. Her inspiring acceptance of her life and love of her body make this book one that all women should read.

Black Women and Religion by Marilyn Richardson is an annotated bibliography which documents black women's important (but largely unacknowledged) contributions to religion, the only institution black people have been able to call their own in America. Richardson writes a helpful introductory essay on black women religious visionaries in the 19th century--women like Marie Stewart (1803-1879), Harriet Tubman (1823-1913), Elizabeth (no surname) (1766-1867), Jarena Lee (1783-185?), Anna Julia Cooper (1858-1964), Sojourner Truth (1797-1883), and Frances Harper (1825-1911). These women took their knowledge of the Bible and their feminist consciousness and constructed a philosophy of religion and social justice that gave shape and purpose to their lives.

The citations in Black Women and Religion come from primary and secondary works in published form, theses and dissertations, special collections, musical recordings, reproductions of painting and sculpture, and audio-visual materials. Richardson's work as compiler shows meticulous scholarship and she has tapped into an area that is of the greatest value to all who study the black experience in America.

Books published by and about black women in 1981 ask important new questions about the complex realities of black women's lives and consciousness. There is a bold new racial awareness, psychological maturity, feminist consciousness, and political commitment in these works. They speak to the emerging coalitions among black women and other women (of color and otherwise), and of how black women are beginning to reassess and redefine the boundaries of the black female self in a racist, sexist world. Anger is prominent in these writings, and it is a most effective tool for the purposes the authors intend.

Black Lesbians by JR Roberts, a white woman, qualifies as a groundbreaking work. This is a comprehensive annotated guide to black lesbian materials, from the more fragmentary to the most substantial. In her foreword, black critic Barbara Smith says the book itself is a kind of miracle, a document that celebrates the courage of those who have dared to go public in a hostile world. This is a work needed by black lesbians to affirm their social, cultural identity; by white lesbians to help them confront their racism and/or to increase their sensitivity to the differences between themselves and black lesbians; and by society at large in the fight against racism, sexism, and homophobia.

This Bridge Called My Back is a revolutionary document. Nothing like it has existed in the literature before. The book addresses the difficult issue of divisions among women of color, and offers itself as a source of reconciliation. Contributors--well-known as well as previously unpublished--come from various racial, ethnic and class backgrounds from among people of color. Both lesbian and heterosexual experience are represented. Among the issues these writers confront are color, individuality and collectivity, racism within the women's movement, separations among women of color, and Third World women claiming their right to be writers. A helpful bibliography of Third World women writers concludes the work.

This Bridge Called My Back is a work political in nature, literary in content, and emotional and intellectual in its impact. It integrates. Rarely has "the personal is political" been more aptly demonstrated than in these pages. Contributors to the volume believe that their book projects "a vision which spans from the self-love of our colored skins, to the respect of our foremothers who kept the embers of revolution burning, to our reverence for the trees--the final reminder of our rightful place on this planet" (196). Serious commitment to feminism, deep concern for the conditions of Third World women, and a vitality of creative vision are the pillars on which the book stands. It is a tribute to the faith of its contributors who committed their backs to be the bridge for each of them to cross over the gulf between them, and who now, collectively, are offering their awareness as a bridge across differences of race, class and social status between women of the world.

Ain't I a Woman: Black Women and Feminism is one of the most compelling books to come out of this period of the coming-of-age of the contemporary black feminist movement. Author Bell Hooks surveys the history of black women in America from the days of slavery to the present, carefully delineating how racism and sexism together have operated to oppress this segment of the population. She argues convincingly that black women were doubly demoralized by slavery; discusses the ways in which manumitted female slaves were further devalued by a system that forced negative stereotypes on them even as they were sexually and racially exploited; analyzes the imperialism of patriarchy as both white and black men use socially sanctioned male behavior to subjugate black women; has harsh words for racism in the white feminist movement; and traces the history of black feminists from the 19th to the 20th centuries in this country. Hooks sees race and sex as interlocking forces and feels that many black women do not see the full complexity of their oppression.

Ain't I a Woman is a book that exudes righteous anger from beginning to end. It is relentless in its condemnation of society's concepts of the role and place of black women. Hooks declares in her opening that institutionalized sexism and racial imperialism are at the base of American culture, and that both are equally dehumanizing to the lives of black women. No less a degree of anger pervades the discussion of sexism in the black revolutionary movement of the 1960s, or the analysis of anti-feminist contemporary black women which concludes the work.

Common Differences: Conflicts in Black and White Perspectives--written collaboratively by Gloria I. Joseph, a black woman, and Jill Lewis, a white woman--is another book that breaks new and important ground in feminist theory. Over the past ten years black women have grown increasingly vocal in their criticism of racism in the white feminist movement. They have placed much of the blame for this on white women's incomprehension of how the different histories of blacks and whites in America, as well as the racism inherent in the culture, affect both groups. Common Differences seeks to explore these issues as a way of laying the foundation for new understandings between black and white women.

The book has three main sections: "Black Women's and White Women's Liberation"; "Mothers and Daughters"; and "Sexuality and Sexual Attitudes." In the first section, Joseph examines black women's concepts of the feminist movement against a background of black women's history in America. One important finding is that while many black women embrace ideas central to the women's liberation movement, they don't see the movement itself as germane to their everyday lives. It is incumbent upon white women, Joseph says, to understand black women's history and white women's roles in the oppression of black people if alliances are to be forged between black and white women. In the same section of the book, Lewis focuses on white male power over the lives of white women and black women and men. While admitting that white women's visions of liberation have reflected their own priorities and that the privilege of skin color has given them advantages over black women, she argues that the inferior status of all women in society makes it crucial that white and nonwhite women join forces against their common oppression. Lewis also discusses class differences among white women and considers this an important aspect of the revolutionary politics that connects the struggles of all women.

In "Black Mothers and Daughters," Joseph's discussion centers around black women's roles, positions and functions in black society, within the context of the black family, as well as on the attitudes of black daughters towards their mothers. In "Mothers, Daughters, and Feminism," Lewis analyzes mother-daughter relationships within the patriarchy, as well as the emergence of the women's liberation movement. Striking differences between black and white women in their relationships as mothers and daughters are delineated.

The final section of the book explores issues in sexuality: how socialization affects women's relationships with men and other women, and the forms and problems of sexual oppression. In this as well as all areas of the work historical and cultural differences between black and white women are at the

center of the discussion. Racism, sexism, and capitalism are viewed as the negative sources of conflicts and misunderstandings between women of different races. This book is an honest attempt to examine some vital questions in an atmosphere of mutual respect. Both authors see it as the beginning of an effort to confront the problems that separate women and retard the movement of all towards genuine liberation.

June Jordan's Civil Wars is a collection of essays, letters, and speeches spanning the significant years of the recent black revolution, 1964 to 1980. In 1964 Jordan was present during a Harlem riot, and collaborated with Buckminster Fuller on an article on Harlem for Esquire, which when published, was ascribed wholly to him. In 1967 Jordan taught black children in Harlem how to write poetry. In 1969 she was appointed to the faculty of City College of New York and joined militant black students in demands for an open admissions policy. "It was exhilarating: we were furious and fighting. And we won," she writes about that stormy period.

Jordan is a fine poet, a teacher and a Civil Rights activist; her prose combines beauty, anger, and vision. She takes all areas of the experiences of black people as the topics of her essays (for example, White English vs. Black English; the Civil Rights struggle in Mississippi; African liberation; the role of the black writer; black men in jails; genetic engineering and public welfare). The essays are moving because they are written from the heart, and because they give us valuable insight into the political and intellectual development of a brilliant black woman who has refused to stay within the "place" allotted to black women in America.

Erlene Stetson's Black Sister: Poetry by Black American Women, 1746-1980 is, like many of the books in this survey, the first collection of its kind. It makes the black feminist poetic tradition visible and accessible, removing all notions that black women had not been creative writers until recent times. In her introduction, Stetson notes that "creativity has often been a survival tactic" for black women, and this body of poetry, developed over generations out of historical experience, is part of the on-going quest for black women's identity.

Fifty-eight poets are represented, beginning with Lucy Terry's verse from 1746, and including little known women such as Ada (no surname) and Clara Ann Thompson in the 18th and 19th centuries, and Della Burt and Linda Piper in the 20th century, along with famous black women writers. The book proves that although until recently there was no self-conscious tradition in black women's poetry, these bards, often in isolation, created a tradition of symbol and metaphor that illuminates their history, and with which new black women poets will identify. Stetson's perceptive headnotes help us to understand, as a whole, this important area in Afro-American and American literature.

Gloria Hull, Patricia Bell Scott, and Barbara Smith together have edited a collection of primarily radical writings by black women, to which they have given a title which reflects all of the frustrations that black women feel as members of a minority group in America: All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave: Black Women's Studies. The idea of black women's studies is the epitome of black women's audacity; its premises

erase the last vestiges of black women's role and place in American society as the "lesser." But Some of Us Are Brave is a black radical feminist document with writings--some previously published elsewhere--on black feminism; racism and women's studies; black women and the social sciences; health care, education, and the Church; and black women's literature and black feminist criticism. Among the contributors are the familiar voices of Mary Helen Washington, Lorraine Bethel, and Alice Walker. Bibliographies, bibliographic essays and selected course syllabi--comprising nearly 40% of the volume--enhance the importance of the work for research and teaching purposes. Hull, Scott and Smith deserve our thanks and gratitude for this very fine document which we know will blaze a trail for other works of its kind.

In the last decade, writings by and about black women in America have entered a new phase. I believe that this is indeed a rising tide, and that now that silence has been broken and visibility achieved, the lives and experiences of black women will no longer be excluded from their rightful place in the corpus of American thought and expression. For black women writers and those who have supported them in their bid for creative freedom and recognition, it has been a long, hard, and sometimes discouraging fight. But as 1981 came to an end, there was reason to say, in the words of June Jordan: "It was exhilarating: we were furious and fighting," and now we have begun to win.

-- Nellie McKay

[Nellie McKay is an Assistant Professor in Afro-American Studies and Women's Studies at the University of Wisconsin-Madison. Part I of this review, covering the 1970s, appeared in Feminist Collections v.3, no.3, Spring 1982, pp.14-17.]

[Editor's Note: Three additional titles have come to our attention since Professor McKay's article was written. They are listed below:

Bettina Aptheker. Women's Legacy: Essays on Race, Sex, and Class in American Society. University of Massachusetts Press, 1982. \$16.50, ISBN 0-87023-364-5; pap., \$7.95, ISBN 0-87023-365-3.

Angela Davis. Women, Race, and Class. Random House, 1981. \$13.00, ISBN 0-394-51039-9. LC 81-40243.

Filomina Chioma Steady, ed. The Black Woman Cross-Culturally. Schenkman, 1981. \$19.95, ISBN 0-87073-345-1; pap., \$12.50, ISBN 0-87073-346-X. LC 80-17214.]

CURRENT TRENDS IN THE STUDY OF WOMEN IN JEWISH AND CHRISTIAN RELIGION:
A COMBINED REVIEW

Margot Adler, Drawing Down the Moon: Witches, Druids, Goddess Worshipers and Other Pagans in America Today. Boston: Beacon Press, 1979. 455 pp. \$8.95, ISBN 0-8070-3237-9. LC-79-12023.

Carol P. Christ and Judith Plaskow, eds., Womanspirit Rising: A Feminist Reader in Religion. San Francisco: Harper & Row, 1979. 287 pp. \$5.95, ISBN 0-06-061385-8. LC 78-3363.

Elaine Pagels, The Gnostic Gospels. New York: Random House, 1979; pap., Vintage Books, 1981. 214 pp. pap., \$2.95, ISBN 0-394-74043-3. LC 80-12341:

Rosemary Ruether and Eleanor McLaughlin, ed., Women of Spirit: Female Leadership in the Jewish and Christian Traditions. New York: Simon & Schuster, 1979. 400 pp. \$11.95, ISBN 0-671-22843-9. LC 78-11995.

Charlene Spretnak, ed., The Politics of Women's Spirituality: Essays on the Rise of Spiritual Power Within the Feminist Movement. New York: Anchor Press/Doubleday, 1982. 590 pp. \$12.95, ISBN 0-385-17241-9. LC 80-2876.

Within the past ten years, the study of women and religion has become an established dimension in the disciplines of both women's studies and religious studies. This new area of research includes both feminist theology and studies about women's roles in various religions. The five books selected for this review are representative of major trends in the study of women in Jewish and Christian religions. (The study of women in "non-Western" religions has also made rapid progress; however that development is not reflected in this review.)

Two major points of view have developed in this area of study. Some scholars and theologians take a new look at the historical traditions of Judaism and Christianity, hoping to find hidden information about women's roles in these religions. They are reformist in that they seek a feminist reconstruction of Jewish or Christian theology. Other scholars and theologians deliberately step beyond Jewish and Christian traditions into a variety of "post-Jewish" or "post-Christian" feminist perspectives. These scholars and theologians usually reject Jewish and Christian traditions as hopelessly and essentially patriarchal: they are not amenable to feminist reform and, therefore, should simply be bypassed. Religion, however, is seen as a vital dimension of human experience, which cannot be discarded along with Judaism or Christianity. These post-Christian scholars and theologians typically widen the framework of inquiry considerably, investigating both pre-patriarchal and post-patriarchal religious possibilities.

The most widely useful of the books under review here is Womanspirit Rising, an anthology representing both points of view and containing the most important articles in the field. The editors' introductions are excellent and help set the various articles in perspective. I recommend this book highly for women's studies courses, as well as for anyone who wants to keep up in women's studies.

Rosemary Ruether is the best known and most prolific writer representing the first perspective, that of reconstructing and reforming tradition. Avowedly feminist in orientation, her many books demonstrate well the potentials and limits of the reformist perspective. Women of Spirit, co-edited

with Eleanor McLaughlin, is a well-edited anthology of articles about every period of Christian history, each article portraying little-known but impressive churchwomen. This collection is, to me, less interesting than some of Ruether's other books--for example, her earlier Religion and Sexism (Simon & Schuster, 1974) and New Woman, New Earth (Seabury, 1978).

The Gnostic Gospels well deserves the interest and praise it has received. Well-written, clear, and concise, it presents a fascinating discussion of an early Christian "heresy" which, among other things, included female priests and feminine imagery of the divine. While this book is not written from any declared feminist perspective, its subject matter makes it important for women's studies.

The remaining two books clearly represent post-Christian perspectives. Margot Adler's Drawing Down the Moon is a survey of wiccan movements, both feminist and traditional. In recent years, these religious movements have become quite important both at scholarly and popular levels. Wicca claims to be a survival and recreation of the ancient pre-patriarchal Goddess religions of Old Europe. Adler was already involved in wicca before the rise of "feminist wicca" in the late seventies. Her chapter on feminist wicca is sympathetic to the movement, but most of the book is about wicca in general, not feminist wicca. This is probably the best overall source on wicca; for feminist wicca, I recommend Starhawk's The Spiral Dance (Harper & Row, 1979).

The Politics of Women's Spirituality is dedicated to the thesis that post-Christian spirituality and political activism are both essential to feminism. Contributors to this collection believe that a feminism which is numb and insensitive to spirituality will eventually dissipate in disheartenment and disillusionment. While many of the essays included in this volume are interesting, the book as a whole is long and repetitious. Nonetheless, the collection represents an important viewpoint within the study of women and religion, one which should be available to our students.

-- Rita M. Gross

[Rita M. Gross, editor of Beyond Androcentrism: New Essays on Women and Religion and (with Nancy A. Falk) Unspoken Worlds: Women's Religious Lives in Non-Western Cultures, is Associate Professor of Religious Studies at UW-Eau Claire.]

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- THE AFRO-AMERICAN WOMAN: STRUGGLES AND IMAGES, ed. by Sharon Harley and Rosalyn Terborg-Penn. Book review by Nellie McKay, vol.3, no.3, pp.15-17.
- Alliance Against Sexual Coercion, in "Items of Note," vol.2, no.4, p.14.
- AMERICAN BLACK WOMEN IN THE ARTS AND SOCIAL SCIENCES: A BIBLIOGRAPHIC SURVEY, by Ora Williams. Book review by Nellie McKay, vol.3, no.3, pp.15-17.
- Archer, Polly, "Paying Them Their Due: Women's Music in the Library," vol.3, no.4, pp.7-8.
- "Archives: The Lesbian and Gay Archives of Naiad Press," by Cathy Loeb, vol.3, no.4, pp.4-6.
- Asian Women's Liberation. In "Periodical Notes," vol.3, no.1, p.17.
- "THE AUTOBIOGRAPHY OF AN AMERICAN COMMUNIST: A PERSONAL VIEW OF A POLITICAL LIFE, 1925-1975 by Peggy Dennis," Book review by Janet Polansky, vol.2, no.2, pp.14-15.
- Baetz, Ruth. LESBIAN CROSSROADS: PERSONAL STORIES OF LESBIAN STRUGGLES AND TRIUMPHS. Book review by Evelyn Torton Beck, vol.3, no.1, pp.22-26.
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- Baracks, Barbara and Kent Jarratt, eds. SAGE WRITINGS: FROM THE LESBIAN AND GAY MEN'S WRITING WORKSHOP AT SENIOR ACTION IN A GAY ENVIRONMENT. Book review by Evelyn Torton Beck, vol.3, no.1, pp.22-26.
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- Bjorklund, Edl. "WOMEN'S HISTORY SOURCES: A GUIDE TO ARCHIVES AND MANUSCRIPT COLLECTIONS IN THE UNITED STATES, edited by Andrea Hinding." Book review, vol.1, no.2, p.4.
- THE BLACK AND WHITE OF IT, by Ann Allen Shockley. Book review by Evelyn Torton Beck, vol.3, no.1, pp.22-26.
- BLACK LESBIANS: AN ANNOTATED BIBLIOGRAPHY, comp. by J. R. Roberts. Book review by Evelyn Torton Beck, vol.3, no.1, pp. 22-26.
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- "BLACK WOMEN NOVELISTS: THE DEVELOPMENT OF A TRADITION, 1892-1976 by Barbara Christian," Book review by Nellie McKay, vol.2, no.3, pp.16-17.
- [Black Women.] Special issue of The Black Collegian: The National Magazine of Black College Students. In "Periodical Notes," vol.3, no.2, p.17.
- Black Women's Educational Policy and Research Network Newsletter. In "Periodical Notes," vol.3, no.2, p.16.
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- "Black Women Oral History Project," vol.2, no.1, pp.7-8.
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